Dyer's
WORKS

Containing

THREE BOOKS:

VIZ.

I. Christ's Famous
II. A Cabinet of
III. God's Voyce to

Corrected and Amended

LONDON

Printed for *Ed.* [illegible]
Black-Spread Eagle in
Nicholas Walker,
Church in *Fleet-Street*.

BODLEIAN
20 FEB 1951
LIBRARY

The Epistle Dedicatory.

To all my Loving Friends, into whose hands these shall come, Greeting.

My dearest Friends,

Hom I love dearly, remember daily, long for greatly, pray for earnestly, and praise GOD heartily, to whom I could write with my purest blood and do send these lines from my very inward bowels.

Though I cannot say, I am so ravished with affection and zeal, as Paul, to wish my self accursed from Christ for their sakes: Yet, I am perswaded, I could be contented, with Jonas, to be cast into the sea, for the pacifying of Gods wrath. That I may be free from the

blood of all men, I am resolved, in the strength and by the power of God, to deal plainly, and I hope sincerely with all men, not valuing the smiles, nor fearing the frowns of wicked men: It is better to lose the smiles of men, than it is to lose the souls of men: Though there be many that are enemies to me, yet I am an enemy to none; a hater of no man's person, but a lover of every man's soul: He that loved me when I was an enemy, commandeth me to love mine enemies.

Dear Christians, cleave to the Lord, and follow after the Lord fully: Neglect no duty, though you know there is great danger in doing it: Fear God and sin, more than men and suffering: Let your souls bear up with Christ, bear off from the World, bear down your Corruptions, and bear forth your Testimony: Respect all, reject none of Gods Commandments, take patiently and thankfully the hardest dealings of God.

The heaviest Afflictions on Earth are but light, in comparison of Christs sufferings or the punishment of the wicked in Hell.

When Gods People are [illegible]
and the Wicked high enough, and the
Lords appointed time come, then expect
deliverance to the Godly, and not before.
You should not envy the patience of God
towards your enemies, for it is nothing in
comparison of what love he sheweth to
you: Be you diligent at your work, and
leave God at his work; you need not fear
success: The Lord will soon turn from
his wrath, if men were turned from their
wickednesses: Look narrowly to your
hearts, tongues and ways: I never trusted
God but I found him faithful, nor my
own heart but I found it false. Take heed,
Friends, that you be not always wooing
Christ, and yet never married to him:
Therefore never leave till you have put
the great Question out of question.
Look upon Christ, first without you, and
then search for Christ within you, [illegible]
will clearly see with the eye of Faith,
shut the eye of Reason. It is the
God, that Saints should [illegible]
what Christ hath done for them, than in
what they have done for Christ.

Of

Oh lay up, and lay out for Christ, make haste and do your work, and God will make haste and give you your wages. Dear Sirs, I beseech you with beseeching, consider well of these things; for these are precious Truths, weighty Truths, and necessary Truths.

I shall add no more, but promise you my Prayers, and request your Prayers for me, and for a blessing upon this, that it may bring glory to God, and good to you; which is all that is aimed at by him who is

Your Souls Servant,

William Dyer.

TO

Courteous Reader,

IT is the great unhappiness of our age, that the greatest part of men waste themselves most in that which concerns them least: Look into the World amongst Rich and Poor, high and low, young and old, and see whether it appear not by the whole scope of their conversations, that they set more by something else, than Christ and Salvation: so they may have but some of the Earth in their hands, they care for nothing of Heaven in their hearts; though Gold can no more fill their hearts, than Grace their purses.

Most men are like that silly Woman, that when her house was on fire, so minded the saving of her Goods, that she left her Child roasting in the flames; at last being put in remembrance of it, she cries out, O my Child, my Child! O how many men are there that drop into perdition, merely for a little Wealth!

There are many that are temporally miserable, that are eternally happy; and there are many that are temporally happy, that shall be eternally miserable. O there is a great vanity in all worldly excellencies. The Earth is big in our hopes, but little in our hands; it cannot fortifie the fences of men, much less can it fortifie the Souls of men.

Dear Christian, according to my Talent ever

desired,

willed, I have endeavoured to set forth therein [illegible] preciousness and excellencies that are in Christ, to draw the heart after him, and to be full of Love for him. O Jesus Christ is a fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, always full and flowing, yea over-flowing. Paul was so much taken with Christ, that he was ever in his heart, always in his thoughts, and upon his tongue: he names him six or seven times in one Chapter, 1 Cor. 1. O that our hearts and thoughts were thus fixed about Christ, and taken up with Christ, and with those treasures of Wisdom and Knowledge that are in him.

The drift of this Piece is not the ostentation of the Author, but the edification of the Reader, though the Author be contemptible, yet the matter is comfortable. I hope none will blow out such a Candle upon Earth, by the light of which themselves may see the way to Heaven. If God had given in more of himself to me, I should have given more out to thee. But God looks not for what he gives not. If God may have glory, and the Church edification by these labours of mine, I shall have my end.

Now the good Lord bring thy heart more and more in love with Christ, who is altogether lovely, that shortly thou mayst enjoy endless felicity in his bosom. This shall be his prayer for thee, that is,

Thy Servant in Christ,

WILLIAM DYER.

THE DESIRE OF ALL NATIONS.

CANT. 5. laſt Verſe.

He is altogether lovely.

Out of the Lion of the Tribe of *Judah*, comes better and ſweeter Honey, than out of *Sampſon*'s Lyon; that is the ſweeteſt Honey which we ſuck out of Chriſts Hive: For the face of none is ſo comely in a Saints eye, as the Face of Chriſt; and the Voice of

none is so pleasant in a Saints ears, as the Voice of Christ. O Christian, the God whom thou serveſt is so excellent, that no good can be added to him; and so Infinite, that no good can be diminiſhed in him; He makes happy, and yet is not the leſs happy: He ſhews mercy to the full, and yet remaineth full of mercy; O come, eat and drink abundantly. Oh Beloved, there is no fear of exceſs here, though one drop of Chriſt be ſweet, yet the deeper the ſweeter.

The Wine that Chriſt draws, is the beſt Wine that a Chriſtian drinks. This whole Book of *Canticles* is beſpangled with the praiſes of Jeſus Chriſt. The ſubject matter of this Book is a Declaration of the mutual intercourſe of Love and Affection between Chriſt and his Church; what Spiritual entertainment is given on both ſides, with the ſweet content they have in each others beauty. Here you may ſee the *King* in his Glory, the Spouſe in her Beauty; here you may ſee Chriſt giving her ſweet Promiſes, adorning her with ſundry Excellencies, communicating his Love, and commending her Graces. Here you may alſo ſee the Church even raviſht with the conſideration and contemplation of Chriſt's Love and Beauty; His Beauty is taking, his Love is raviſhing, his Voice is pleaſing, his Goodneſs is drawing, his Manifeſtations are enticing, he is the beloved Son, and the Son of Love

He is nothing but Love to those who are his Love.

But I shall no longer detain you with a Crumb at the door, but carry you to the Chapter out of which my Text is taken, and so lead you to the Cabinet where the rich Jewel lieth.

Brethren and Beloved, you have a Glorious description of Jesus Christ in this Chapter: And that from the 10. verse to the 16. where the Spouse is setting forth the Riches, the Dignity, the Excellency, the Beauty, the Majesty, the Glory, the Preciousness, and Loveliness of Jesus Christ; *He is white and ruddy, the chiefest among ten thousand. His head is as the most fine Gold, His locks are bushy and black as a* Raven; *His eyes are as the eyes of* Doves *by the Rivers of waters, washed with Milk and fitly set; His Cheeks are as a Tree of Spices, as sweet flowers; his lips like* Lillies, *dropping sweet smelling Myrrh; His hands are as Gold Rings set with Beryl; His belly is as bright Ivory, over-laid with Saphyrs; His legs are as Pillars of Marble, set upon sockets of fine Gold; His countenance is as* Lebanon, *excellent as the* Cedars. And thus she sets forth her Beloved, and at last winds up all with this rare expression, *He is altogether lovely.*

The Text is a sacred Cabinet, which contains in it:

First, The Jewel, Christ, in this word, *He.*
Secondly, The price of this Jewel, *altogether lovely.*

The Observation or Doctrine is this, That Jesus Christ is Infinitely and Superlatively lovely. He is the most amazing, and delightful Object: the very Name of Jesus Christ is as a Precious Ointment poured forth. It is said that the Letters of this Name were found Engraven upon *Ignatius* his heart. Jesus Christ is in every Believer's heart, and nothing can do better there; for *He is altogether lovely.* That Jesus Christ is thus Transcendently Lovely, will appear four manner of ways.

First, By *Titles.*
Secondly, By *Types.*
Thirdly, By *Resemblances.*
Fourthly, By *Demonstrations.*

I shall speak only to the first of these. Our Lord Jesus hath seven Famous and Lovely Titles, which are as so many Jewels of his Crown.

First, *The Desire of all Nations.*
Secondly, King *of Kings.*
Thirdly, *The Mighty God.*
Fourthly, *The Everlasting Father.*
Fifthly, *The Prince of Peace:*

Sixthly,

Sixthly, *The Elect Precious.*

Seventhly, *Wonderful.*

We will begin with the first of these Famous Titles, to wit, *The Desire of all Nations.* This Title you have in the second of *Haggai* and the seventh verse, *And the Desire of all Nations shall come.* But you will say, How is Christ the Desire of all Nations? Do not all Nations abhor Him? and say, We will not have this Man to rule over us; *The Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and against his Anointed,* psalm the second, and the second verse: The Kings of the Earth are afraid lest *Christ's Government* should un-king them. The Rulers are jealous lest it will depose them from their Dignities; Even the Reformers that have adventured all to set it up, are jealous lest it will encroach upon their Power and Priviledges. Kings are afraid of it, and think themselves but half-Kings, where Christ doth set up his Word and Discipline. Parliaments are afraid of it, lest it should usurp their Authority. Lawyers are afraid of it, lest it should take away their Gains, and the Laws of Christ should over-top the Laws of the Land. The People are afraid of it, lest it should compel them to Subjection to that Law and Way, which their Souls abhor. O how long hath the World rebelled against Jesus Christ and his Government!

But, Have the People gained any thing by resisting Christ, his Gospel and Government? By hating his Servants, and by scorning his Holy Ways? Or, doth it make the Crowns sit faster on the heads of Kings? I will leave you to judge of this.

But, Beloved, for all this, Jesus Christ is *The Desire of all Nations.*

And this I shall shew you in five particulars.

Though Jesus Christ be not actively desired by all Nations, yet he is rightly stiled, *The Desire of all Nations.*

First, Because he is most desirable in himself; and all things that are desirable, are in him.

Beauty is in Christ; Bounty is in Christ; Riches and Honour are in Christ, *Proverbs* chap. 8. verse 18.

Jesus Christ is the Treasure hid in the Gospel, the Pearl of great price, he is the *Sun in the Firmament* of the Scriptures; whom to know is everlasting Life; he is a Spring full of the Waters of Life, a Hive of sweetness, a Magazine of Riches, a River of Pleasures, wherein you may bathe your Souls to all Eternity.

O He is the Fulness and Sweetness, *The Chiefest among ten thousand*, Canticles the 5. and the 10. verse, He is more precious than Rubies, *And all the things thou canst desire*

are not to be compared to him, Prov. 3. verse 15.

Alas, What are all the Crowns and Kingdoms of the World, all the Thrones and Scepters of Kings, to Christ? I say, what are the Treasures of the East, the Gold of the West, the Spices of the South, and the Pearls of the North, to Him? This, or whatsoever thou canst imagine, are not to be compared unto blessed *Jesus*. Beloved, the Glories and Excellencies of Christ excel all other: As all Waters meet in the Sea, and as all the Lights meet in the Sun; So all the Perfections and Excellencies of all Saints and Angels meet in *Christ*. Nay Sirs, *Christ* hath not only the Holiness of Angels, the Loveliness of Saints, and the Treasure of Heaven, but also the Fulness of the God-head, and the Riches of the Deity are in him; *Col.* 1. verse 19. *For it pleased the Father, that in him should all Fulness dwell*; fulness of Grace, fulness of Knowledge, fulness of Love, fulness of Glory; He is lovely to the Father, lovely to the Angels, lovely to the Saints, and lovely to the Soul; and therefore he may well be called, *The Desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called *the Desire of all Nations*, because his desires are after all Nations, though he hath no need of them; he hath thousands of Angels before him, and ten

thousands daily ministring unto Him; Yet such Infinite Love doth he bear to the Sons of men, in whom there is no loveliness, that he himself saith, *My delight is with the Sons of men*, Prov. 8. verse 31. That our Lord Jesus hath a strong desire after the Nations, to convert them and save the Nations, will appear by three things.

First, By what he did before he came into the world.

Secondly, By what he did when he was in the world.

Thirdly, By what he doth now he is out of the world.

First, Our Lord Jesus had a great desire after the poor Nations, before he came into the world, or else he would never have left his *Crown*, his Royal *Court*, his Fathers *Bosome*, his Glorious Robes, to come into this world, to be spat upon by men, and to be murdered by men; nay, he did not only become a laughing-stock to men, but a gazing-stock to Angels.

Now Beloved, Do you not think that Jesus Christ had a great desire after the Nations good, that He would leave all his Glory and Greatness, and Pomp, and Riches, to come into this world to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betrayed, to be sold?

But

But you may perhaps say, that *Christ* little thought his own Country men would have shed his blood, and that one of his own Family would betray him.

Why beloved, Do you think he did not know it? Yea, he knew it before he came into the World, how He should be used in the World, that the *Jews* would crucifie him, and that *Judas* would betray him, *John* 9. *ver.* 46. He knew it from the beginning who they were that believed not, and who should betray him. Christ knew it before they knew it.

Alas, Our Lord Jesus knew it before he came from Heaven, what course entertainment he should have upon Earth. Now Beloved, put all this together, and see, Had not Jesus Christ a great desire after us before he came to us? That he would un-crown himself to crown Us, and put off His Robes to put on our Rags; and to come out of Heaven to keep us out of Hell? He fasted forty dayes, that he might feast us to all Eternity.

He came from Heaven to Earth, that he might send us from Earth to Heaven.

The Son of God became the Son of Man, that we the Sons of Men might become the Sons of God: And all this he did to save the Nations.

Secondly, He had a strong desire after the Nations, when he was in the World.

O Christ would fain have saved the Nations, and healed them, and enlightned them; therefore he sends forth his Apostles, *Mat.* 28. 19. and bids them, *Go and teach all Nations*; the People were in his Eye, and upon his Heart: And so in *Matth.* 22. Christ sends forth his Servants once, twice, thrice, as if he would take no denial, but they would not come. Nay Beloved, our Lord Jesus Christ did not onely send others to poor Souls, to beseech them, to intreat them to come in, to repent and to believe in their Saviour, that their Souls might be saved; but he went himself, and desired them: Nay, that is not all, Beloved; he *cried* to them, and said, *If any man thirst, let him come unto me and drink*, John 7. 37.

Oh how earnest was Jesus Christ with poor Souls to come to him! *Come unto me all ye that labour and are heavy laden, and I will give you Rest*, Mat. 11. 28. so in *Luk.* 14. 23. *Go to the High-ways, and compel them to come in, that my House may be full.*

Do you see this, *Christians*, what vehement desires Jesus Christ had after the Nations and Souls of Men, that he might for ever make them happy when he was in the World? And he hath the same desire still: How often would Jesus Christ have healed the Jews, that poor Nation, as he himself speaketh, in *Mat.* 23. 37. *How often would I have gathered thy Children together*

together, as a Hen gathereth her young ones, and you would not? Nay, when he had done all this, he doth not leave them, but weeps over them; His eyes were wet, because their eyes were dry. So that it is clear by what Christ did when he was in the World, that he desired much the healing and converting of Nations.

Thirdly, He hath a great desire after the Nations now he is out of the World. Though he be gone to Heaven, and entred into Glory, and there sitteth at the right hand of the Father; yet I say, his desires are as much after poor souls as ever. This will appear by two things:

1. In his bearing with them.
2. In his proffers unto them.

First, By his forbearance and long-suffering. Oh how long hath Jesus *Christ* born with the sinful Nations! and yet he bears with them still; notwithstanding they have and do break his Laws, and despised his Gospel, and contemned his Ordinances, and shed his Saints Blood, grieved his Spirit, and abused his Mercies. This and much more have they done, and yet he spareth them, that he might be gracious unto them, *Isa.* 30. 18. *And therefore will the Lord wait, that he may be gracious unto you; therefore will he be exalted, that he may shew Mercy.*

Now Beloved, Do you think that Jesus *Christ* would take all this at the Nations hands, but

but that he is unwilling to destroy them, and most willing to save them?

Secondly, His Love appears, not only by his bearing with them, but by his proffers to them.

O Beloved, how doth God stand day after day, month after month, and year after year, proffering himself, his Son, his Mercies, his Love, Grace, and his Glory to poor souls! Many have the space of Repentance, who have not the Grace of Repentance.

Now my Brethren, by these things you may see that Jesus Christ hath a great desire after the Nations.

Thirdly, Jesus Christ is called, *The Desire of all Nations*, because it is only he that can make any Person, or Family, or Nation truly desirable.

O Beloved, what is the reason that the Lord of Hosts prefers his People before all the Sons of men?

The Lord prefers his little Remnant before all the World besides, *Exod.* 19.5. *You shall be a peculiar Treasure to me above all People. The Righteous is more excellent than his neighbour*, Prov. 12.26. Though his neighbour be a Prince, a King, or Emperour, or a Pope, yet he is more excellent than he; they are but base born to them. True-born Believers, like those Worthies, *of whom the world is*

worthy, Heb. 11.38. *Ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People*, 1 Pet. 2. 9. *Believers* are not only diligent Christians, but excellent Christians.

Now what is the Reason, *Beloved*, that the Saints are thus excellent above all others? Is it for their *Birth*, or *Breeding*, or Learning, or Riches, or Greatness, or Honour? No, no, It is for none of these; but if you will know the reason, it is because *Christ* is formed in them, and married to them; they have the new Name, the new Nature, the new Heart, the new Spirit; O this is the reason. If there were any thing besides *Christ* that could make any Nation, Family, or Person truly desirable, it must be either *Birth*, or Greatness, or Learning, or Riches, or *Beauty*, or Wisdom, or Strength; now all these do not make any one desirable: for if they did, then those that sit upon the Nations, would be the most desirable persons under Heaven, because they have the most of these: but for this, see *Dan.* 4. 17. ---*And setteth up over it the basest of men.* And Rev. 17. 15. *The Waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues*: so that none of these things can do it, *but Christ only.* Rev. 5. 10. He hath made us unto our God *Kings and Priests*: O *Christ* hath made every

Believer

Believer a King; it is *Christ's* Beauty that makes us beautiful; it is his Riches that make us rich; it is his Righteousness that makes us righteous; He only makes us truly Honourable and Desirable: Well may *Christ* be called *the Desire of all Nations*; it is he that can make a Nation desirable.

Fourthly, *Jesus Christ* is called *the Desire of all Nations*, because all Nations stand in need of him; nay, not only all Nations, but all Persons, young and old, rich and poor, high and low; he that will be saved, must have a Saviour to save him, or else he can never be saved. The Apostle tell us, *Acts* 4. 12. *Neither is there Salvation in any other; for there is no other Name under Heaven given among men, whereby we must be saved*; and *Christ* saith, *John* 14.6. *I am the Way, the Truth, and the Life: no man cometh unto the Father but by me*; so that not only all Nations, but all Persons stand in need of him.

You may go to Heaven without Health, without Wealth, without Honour, without Pleasure, without Friends, without Learning; but you cannot go to Heaven without *Christ*.

What will you do, if you begin to die naturally, before you begin to live spiritually?

If the Tabernacle of Nature be taken down before the Temple of Grace be raised up; if your

your Paradise be laid waste before the Tree of Life be set in it; if you give up the ghost before you receive the Holy Ghost; if the Sun of your life be set within you, before the Sun of Righteousness shine upon you; If the body be fit to be turned into the Earth, before the soul be fit to be taken into Heaven; If the second birth have no place in you, the second death shall have a power over you.

Though the Nations need nothing more than Christ, yet they slight nothing more than Christ.

Tell me, how will you live when you die, that are dead whilst you live?

O Beloved, Is it not sad, that the Nations should resist Christ, his Gospel, and Government, as they do?

Indeed if men might be their own Judges, then *Christ* hath no Enemies, we are all his Friends.

If the Jews might so have been their own Judges, it was not the Son of God whom they crucified, but an Enemy to *Cæsar*; it was not *Paul* a Saint that they persecuted, but one that they found to be a Pestilent Fellow.

So men will say now, they do not persecute the Saints of God, but seditious *Fanaticks*; but God will shortly take off the vail of Hypocrisie from their faces.

O grieve for them that cannot grieve for themselves.

And thus you see that all Nations stand in need of Christ, who is *the Desire of all Nations.*

Fifthly, Our Lord Jesus is called *the Desire of all Nations*, because when he sets up himself, in any one as their desire, then they run after him, and count nothing too dear for him: So the Church of God in the 26. of *Isa.* v. 8. 9. *The Desire of our soul is to thy Name; with my soul have I desired thee in the night, yea with my spirit within me will I seek thee early.*

Oh when the Desire of all Nations once sets Himself up in the soul, then, then he becomes the Desire of the soul. When he hath thus endeared himself to their souls, then they count nothing too dear for him; all shall be at his command; their Gold, their Silver, their Strength, their Time, their Lives, *Rev.* 10. 11. *They loved not their lives unto the death*; so then Beloved, let men be enemies to Jesus Christ, yet as soon as Christ sets up himself in their hearts, they will love him, own him, serve him, and suffer for him.

Now Sirs, put all these together, and it will fully prove Christ to be *The Desire of all Nations.*

I shall make but a short use of it, and so conclude. Is it so, that our Lord Jesus Christ is the Desire of all Nations, and that all things are desirable in Him?

O

O then let me beg of you, O let me beseech you for the Lords sake, and your Souls sake, make Jesus Christ the Desire of your Souls.

He is the Desire of all Nations, and shall he not be the Desire of your Souls? Who will you love, if not the King of Saints? Who will you long for, if not for the Desire of all Nations? Who will you prize, if not the Prince of Peace? He is the Son of God, the second Person in the Glorious Trinity, before whom Angels and Arch-Angels, and all the Host of Heaven do bow: He is the Glory of Glories, the Crown of Crowns, the Heaven of Heavens: He is a Light in Darkness, Joy in Sadness, Riches in Poverty, Life in Death: It is he that can resolve all your doubts, secure you in danger, save your Souls, and bring you to Glory, where all Joy is enjoyed. O therefore let all the glory of your Glory be, to give all glory, and your selves to Him. So much, or so little, for this time.

THE KING OF KINGS.

CANT. 5. 16.
He is altogether Lovely.

The Doctrine,
That Jesus Christ is infinitely and superlatively lovely.

her glory and purity.

Now proceed to the second Title which is given to the Lord Jesus Christ, and that is, *King of Kings.*

Austin desired to have seen three things before he died: First, *Rome* in Secondly, *Paul* in the Pulpit

Pulpit a preaching. Thirdly, Christ in the flesh upon Earth.

Cato the Heathen repented himself of three things: First, That ever he spent a day idly. Secondly, That ever he revealed his secrets to a Woman. Thirdly, That ever he went by Water, when he might have gone by Land.

Thales gave thanks for three things: First, that he was endued with Reason, and was not a Beast. Secondly, That he was a Man and not a Woman. Thirdly, That he was a *Grecian*, and no *Barbarian*.

And I, poor I, desire to see three things before I die. First, *Babylons Ruining*. Secondly, *Christs Reigning*. Thirdly, *Satans binding*. *The Angel hath sworn by him that liveth for ever, that time shall be no longer*, Rev. 10. 6. Who will not believe this sacred Oath? Did he say it? No, he swore it; How, by himself? No, by him that liveth for ever: What? That time must be a little? No, it must be no longer. The time shall be no longer. *The Lord whom you seek shall suddenly come*, said the Prophet, *Mal.* 3. 1. They who keep the Word of Gods Patience, God will keep them in the hour of temptation.

Well, the second Title of Jesus Christ, is, *KING of Kings*. I pray you take notice of it. 'Tis now to be handled; in *Rev.* 19. 16. *He had a Name written*, says the Text, *KING*

of kings, LORD of Lords. Here is his Title, *KING of kings.* Beloved, Jesus Christ is a threefold King.

First his Enemies King, Secondly his Saints King, thirdly his Fathers King.

The first he rules over, the second he rules in, the third he rules for.

I shall begin with the first, and take them in order.

First, *Christ is his Enemies King*; that is, He is King over his Enemies: Christ is a King above all kings, and over all kings, and therefore the Scripture calls him *King of kings*, as in 1 *Tim.*6.15. Christ is a *King above all kings*, for if He were not a King above all kings, He could not be a King over all kings. Now that he is a King above all kings, two Scriptures prove it; see *Psal.*89 27. saith God there, I *will make my First Born higher than the kings of the earth*: Now who is his First-born? why 'tis Jesus Christ, as he is elsewhere called *the First born of every Creature*: Now says God, *I will make my First-born higher than the kings of the Earth*; higher in Glory, higher in Power, higher in Majesty. So in *Rev.*1.5. Christ is called, *The Prince of the kings of the earth.* Alas, alas! what are all the Mighty men, the Great Men, the Honourable men of the Earth to Jesus Christ? They are but like a little bubble in the water: For if all the Nations, in compa-

comparison of God, be but *as the drop of a Bucket, or the dust of the Ballance*, as the Prophet speaks, *Isa.*40. O how little then be the kings of the Earth!

Nay Beloved, Jesus Christ is not onely above the kings of the Earth, and higher than kings, but He is higher than Angels, yea, He is the Head of *Angels*; and therefore all the *Angels* in Heaven are commanded to *worship Him*. He is the Head of Angels; in *Col.*2.10. *He is the Head of all Principalities and Powers*, which includes the Angels: and in *Heb.* 1.6. *Let all the Angels of God worship him*. God will have the Angels worship Christ as well as Men. O Sirs, Christ is a King before whom the Angels vail their faces, and the Kings of the Earth do cast down their Crowns.

Again, As he is a King above all kings, so he is King over all kings too. Jesus *Christ* is an universal King; he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People. In *Dan.* 7.14. *There was given to him*, saysthe Text, *Dominion, and Power, and Glory, and a Kingdom, that all People, and Nations, and Languages were to serve him*. Now who was this? In the 13th verse 'tis clearly meant of Jesus *Christ*; all People, and all Nations and Languages and Kingdoms were to obey him: So that you see *Christ* is not onely King of Saints,

but King of Nations too; and therfore you find in *Psal.*2.8. ['tis a Text often read, but little observed] *Ask of me*, says the Father, *and I will give thee the Heathen for thine Inheritance, and the utmost parts of the Earth for thy possession.* The very Heathen are given to *Christ*; and the utmost parts of the Earth for his possession.

And as the Lord Jesus *Christ* hath all the Kingdoms of the Earth given to him, so likewise he hath all Power given to him, or else what should he do with a kingdom? In *Mat.* 18.28. *All Power is given unto me in Heaven and Earth.* O Sirs, here is a Text that should revive the hearts of Saints, *All Power is given to me in Heaven and in Earth*, says Christ to his Apostles; So that 'tis He that *binds kings in Chains, and Princes in fetters of Iron*, Psal. 149. 'Tis he that *suffers no man to do them wrong, yea he reproves kings for their sakes*; and breaks mighty kings in pieces for the Saints sake, *Psal.* 105.14. *And therefore 'tis He that over-rules kings, and overcomes the kings of the Earth that make War with the Saints.* In *Rev.* 17. 14. *The ten kings made War with the Lamb, but the Lamb prevailed*; And why? *because he was King of kings, and Lord of Lords.* This is the first; Jesus Christ is his Enemies King.

Secondly, As Jesus Christ is his *Enemies king*, so he is his *Saints king*. I will give you

two

two Scriptures to prove it; though I need not, yet I will, because of making things very clear as I go on. In *Rev.*15.3. there Jesus Christ is called the Saints king, *Thou king of Saints.* So in *Mat.* 21. 5. *Tell ye the Daughter of Sion, Behold, thy king cometh.* So that by these two Scriptures you see Jesus Christ is king of Saints.

Now Beloved, I beseech you here to mind me; Jesus Christ, you see, is King of the bad, and of the good; But as for the wicked, he rules over them by his power and might: but his Saints he rules in them by his Spirit and Graces. Now to this the Scripture witnesseth, that Jesus Christ rules in the Saints, and is King of Saints: And therefore in *Col.* 1. *Christ in you the hope of Glory*; and else-where, *know you not that Christ is in you, except ye be Reprobates?* Mark here, Christ must be *in you*, Christ in you the hope of Glory. So *Psal.*24. *Lift up your heads, O ye Gates, and be ye lift up, ye Everlasting Doors, that the* King *of Glory may come in*: Here Christ is called the King of Glory, and the *Psalmist* calls upon men *to open their hearts, that the King of Glory may come in.* So Rev. 3. 20. *Behold I stand at the door and knock, if any man hear my Voice and open the door, I will come in and sup with him, and he with Me.* O this is Christ's Spiritual Kingdom, and here he Rules in the hearts of his People: Here he rules over their consci-

ences, over their wills, over their affections, over their judgments and understandings; and no body hath any thing to do here but Christ. 'Tis Christ that rules over the consciences and judgments of men, and therefore he is called *The King of Saints.* 'Tis true, other kings may bear rule over the estates of men; but as for the soul, that only belongs to Christ: And therefore Believers are said to be *all glorious within*; *The Kings Daughter*, which is the Church, in *Psal.*45. the King of Glory rules there, and dwells there. You know God dwells in the highest Heavens, and in the humble Heart: Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Thirdly, Jesus Christ is *his Father's King* too, and so his Father calls him; God calls Christ *his King*, Psal. 2 6. *I will set MY King upon my holy hill of Sion.* Well may he be our King, when he is Gods King. But you may say, How is Christ his Fathers King? Because he rules for him, he rules for his Father. There is a twofold Kingdom of God committed to Jesus Christ; pray mark.

First, *A Spiritual Kingdom*, by which he rules in the hearts of his People, and so he is King of Saints.

Secondly, *A Providential Kingdom*, by which he rules the affairs of the World, and so he

he is *King* of Nations. Now, Beloved, the Scripture sayes, that *the Father hath put all things into Christs hands*, Joh. 3. last. And the Apostle tells us, *God hath put all things under his feet*: The Father judgeth no man, but hath committed all Judgment to the Son; and he hath appointed him over his own house. Now as Jesus Christ hath all, so he doth all, and rules all for his Father, and therefore the Father calls him *his Servant*, *Isa.* 42. 1. *Behold my Servant*; and in the other Text, *my King*, because he rules for his Father, and doth his Fathers Will: So that, Beloved, in these three respects Christ is a *King*. Now I shall lay down something wherein the Lord Jesus Christ doth infinitely excel all the kings of the Earth.

1. Christ Jesus is a *King*, that, in a spiritual sence, makes all his Subiects *Kings*. He hath a Crown of Glory for every Subject. Oh what a glorious *King* is this! Now that Christ makes all his Subjects *Kings*, see *Rev.* 5. 10. sayes the Church there, ---*Who hath made us to our God, Kings and Priests.*

O! 'Tis better to be a Member of *Christ*, than the Head of a Nation. O how infinitely happy are all Christ's Subjects! they be all *Kings*, all Heirs, all Favourites, all Sons; all true Believers are so; the Believer is the only happy man. Alas, where is there such a *King* to be found, that makes all his subjects *Kings*! There

are

are many kings that undo their ſubjects, but Chriſt makes his ſubjects : many kings make their ſubjects beggars, but Chriſt makes his ſubjects kings: many kings put their ſubjects to death, but Chriſt died that his ſubjects might live; they give their ſubjects Titles, but Chriſt gives all his ſubjects Grace and Glory.

In a word, this is the greateſt Nobility, to be the ſervants of the great God; he is nobly deſcended, who is born from above. O how many lords hath that man who hath not Chriſt for his Lord? Every ſin is his Lord, and every luſt lords it over him : Now where Jeſus Chriſt comes to be king, He makes them kings to his Father, and kings over their luſts. Now Beloved, here is the bleſſedneſs and happineſs of our king, he makes us all kings, and gives us all crowns of glory.

Secondly, Jeſus Chriſt is a *moſt juſt and righteous King*; He reigns in Righteouſneſs, He brings Peace by Righteouſneſs, He makes us Righteous, and therefore he is called *The LORD our Righteouſneſs*, Jer. 23. 6. Now Beloved, other kings often-times deal unjuſtly, they bear the Sword to execute wrath upon well-doers, and ſtrengthen the hands of evil-doers; juſtifie the wicked, and condemn the godly; break Oaths, and falſifie Covenants; and many times they oppreſs their ſubjects and wrong their people; and there-

fore

fore the Scripture ſayes, *When the wicked bear rule, the People mourn*, Prov. 29. When the Righteous are in Authority, the People rejoyce; but when the Wicked bear rule, the People mourn. But now Beloved, *Jeſus Chriſt*, as he is a righteous King, ſo he rules in Righteouſneſs, and thou ſhalt have nothing but righteous dealing from him: Mind this Text of Scripture, which infinitely ſpeaks out *Chriſts* Righteous dealing with poor ſouls, in *Rev.* 15. 3. *Juſt and true are thy Wayes.* Mark; Who is juſt and true here? Why, 'tis the King of Saints; *Juſt and true are thy Ways, thou King of Saints*: Juſtice and Truth well becometh the King of Saints. In *Prov.* 3. 8. it is ſaid, *Her Ways are ways of Pleaſantneſs, and all her Paths are Peace*, ſpeaking of Wiſdom, which is meant of *Chriſt*. O what a golden *King* is here? What a glorious *King* is here? He is juſt and true, and all his Ways are Pleaſantneſs, and all his Paths are Peace. O Sirs, this is the excellency of Chriſt, he oppreſſeth no body, he wrongs no body, and therefore he is called Juſt and True: He infinitely exceeds all the kings of the Earth in Righteouſneſs. He is a Righteous King, and deals forth nothing but Righteouſneſs.

Thirdly, *Chriſt* is a *King that lives for ever*, and reigns for ever: other kings they are but of yeſterday, they be dead and gone; What

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is become of all those great and mighty kings that we reade of? they be gone like a tale, like a dream. But 'tis not so with the *King* of Saints; the Lord is *King* for ever, he reigns for ever; and therefore the Apostle calls him *a King Immortal, Eternal,* as you may find in 1 *Tim.* 1. 17. *Christ* is there called a king immortal, because he lives for ever. So in *Heb.* 7. speaking of Christ, *who ever lives* (saith he) *to make intercession for us.* Now Beloved, here is the glory of our Lord Jesus Christ, he lives for ever; other kings be dead, and their subjects may do what they will, but Jesus Christ lives for ever.

Fourthly, Jesus *Christ* is a king that hath a perfect knowledge of all his subjects. O sirs, Kings and Princes and States do not know all their Subjects; nay, they know very few; alas, they do not know a quarter of them; the poor subjects are unknown to them, they be unacquainted with the wrongs, and wants, and miseries that their poor subjects lie under; we are unknown most of us to our Prince: But now here is the excellency of Christ, he hath a perfect knowledge of all his subjects; he knows all his subjects, he knoweth them all by name, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now I say, this is a great happiness that we have a king who knows us so well.

O

O poor ſouls, *Chriſt* knows you all, all your wants, all your conditions, all your neceſſities whatſoever; the Lord Jeſus knows all thy ſufferings, and therefore ſayes *Paul*, Phil. 4. *My God ſhall ſupply all your wants.* O 'tis a ſweet Scripture, *My God ſhall ſupply all your needs.* So ſay I to you, ſirs, your king will ſupply all your needs; he knoweth all your needs, all your ſtraits, all your fears, yea, and he will ſupply all your needs. O! here is the excellency of this king.

Fifthly, Jeſus Chriſt is a *King* that ſits upon his Fathers Throne; at this very time he ſits upon his Fathers Throne: But, beloved, this is not all; *Chriſt* doth not only ſit there himſelf, but he hath promiſed that all they who overcome, ſhall ſit down with Him upon the Throne: You have a full Text to this purpoſe, *Rev.* 21. *To him that overcometh will I grant to ſit with me upon my Throne.*

Mark, ſirs, *Chriſt* promiſes all his ſubjects that they ſhall ſit upon the Throne with Him. Now I wonder where there is any king but *Chriſt*, who will ſuffer his ſubjects to ſit upon his Throne with him: Alas, this would be Treaſon for a man to deſire it? I remember, amongſt other things, I have read of a king, who paſſing over a Water, his *Crown* fell from his head into the Water, and one of his poor ſervants, out of love to him, leapt in and fetch'd it up,

and

and for his greater ease put it upon his Head, that he might get the better out, and for this the poor man had his Head cut off: so high and mighty, and lofty was this Prince. But Sirs, the Lord *Jesus* is not so; He *is* no such proud Prince: He did not onely uncrown *himself* to crown *us*; and wear the Crown of Thorns, that we might wear the Crown of Glory; but he consents and gives leave for his Subjects to sit upon the Throne with Him: *To him that overcometh will I grant to sit with me upon my Throne.* O what a glorious *King* is *this*, that every one of *his* poor Subjects shall sit upon the *Throne with Him!* So in *Rev.*21.7. *He that overcometh, shall inherit all things.* A man would think this very thing should draw *the whole World* after *Christ.*

O how should this draw the affections of men to be in love with those great Proffers, Priviledges, and Honours, that Christ bestoweth upon his poor Followers! He doth not onely make them kings, but He grants them to sit upon the Throne with Him. Thou wouldst say it were an Honour indeed, O Saint, couldst thou but look into Heaven, and see Christ sit upon his Throne; but *this honour have all his Saints*; yea much more: He makes all kings, and grants them to sit upon the Throne with Him.

Sixthly, *Jesus Christ is a King that loves all his*

his subjects, and all his subjects love him; and I am sure this cannot be said of any king under Heaven. Do all kings love their subjects? 'tis little sign. Do all subjects love their king? there is little reason. But I say, the Lord Christ is a king, who loves all his subjects, and all his subjects love him; and this I shall endeavour to shew you in this afternoons Exercise; and the next day I shall handle the other part, *That all his subjects love him.* There are nine or ten Particulars, wherein the love of Christ to his subjects doth appear, and is wonderfully manifested.

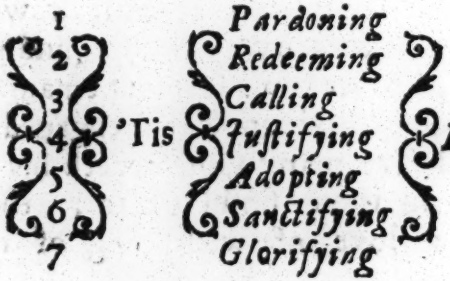
First, *His love to his subjects*, it is primary; *We love him*, saith the Apostle, *because he loved us first*, Joh. 4. 19. We love him; and why? *Because he loved us first*; his Love is the cause preceding, our love is the effect following; if he had not fired our hearts with the flame of his love, we should never have bestowed one spark of spiritual love upon Christ: he must draw before we can run, and therefore says the Church, *Cant.* 1. 4. *Draw us, and we will run after thee.*

O Sirs, we cannot run without drawing; he must draw us before we can run; and when he draweth, then we run: It was not mans loveliness, but Gods lovingness that engaged God to love and save man: God loveth his Enemies even in their sinful estate, though not with a love of well-liking of them, yet

yet with a love of well-willing to them.

O since God loved us when we were not like him, we should strive to be like him who thus loved us: Nothing engageth a Saint to love God so much, as this, that God loved him so much. A Minister once weeping at the Table, and being asked the reason of it, answered, *Because I love Christ no more.* Indeed, Friends, this should grieve us, That we love so little, who are so much beloved. You have a famous saying of *Austin*, *He loves not Christ at all, who loves not him above all.* This is the first love wherewith God loves his People, it is a primary Love.

Secondly, Christ is a King that loveth his Subjects with a distinguishing Love, and a separating Love: the general Love of Christ is branched out to all the Creatures in the world; but his special Love, his exceeding great and rich Love, is onely settled upon his Church: Now if you ask me what Christs distinguishing Love is, I shall name it, and but name it unto you.



This

This, I say, is his peculiar Love: Christs Love is not onely sweeter than Wine, but better than Life; He is most lovely, he is always lovely, *he is altogether lovely*; Christ is nothing but Love, to those who are his Love.

Thirdly, Christ loves his Saints with a protecting Love; *Isa.*49.15. *Can a woman forget her sucking Child, that she should not have compassion on the Son of her Womb?* Can a woman forget her sucking Child? Is it possible a woman should be so inhumane to forget her tender infant, and not have compassion on the Son of her womb? *Yes*, says the Lord, *they may forget, yet will I not forget thee.* God may as soon cease to be God, as cease to be good; He may as soon cease to live, as cease to love: No, no, he cannot forget them. Did he forget *Israel* in *Egypt*, or his *Church* in *Babylon*, or *Daniel* in the *Lyons Den?* Did he forget the *three Children* in the Furnace, or *Jeremy* in the Dungeon, or *Jonas* in the Whales Belly, or *Peter* in prison, did he forget them? The wicked say indeed, the Lord doth forget; in *Ezek.* 9. *The Lord hath forsaken the Earth, and he sees it not*: But they are much mistaken. There are three or four Texts of Scripture, which I shall humbly offer to your serious consideration, that do wonderfully speak out Gods protecting Love to his People.

The first is in *Rev.*7.2,3. you find there an

Angel hath power given him to *hurt the Earth and the Sea:* Now there comes another Angel, and cries out, *Hurt not the Earth, nor the Sea, nor the Trees:* Why, what's the reason? see verſ. 3. *Until we have ſealed the Servants of God in the Forehead.* Do not you pour out your Judgements upon them, until we have ſecured the Servants of God. O how wonderfully doth the Lord protect his People! So *Ezek.* 9. certain men be ſent to *deſtroy that wicked People*; and among the reſt the Lord calls and bids one, *Set a Mark upon them that ſigh for the Abominations of the Land*; and for the reſt, ſays he, *Deſtroy them Old and Young.*

O this doth wonderfully ſet out Gods protecting Love to his People. So *Iſa.* 3. 10. the Lord bids the Prophet tell them what ſad Judgments ſhould come upon them, upon the Kings and Princes, and Great Men, and Souldiers. Now ſays the Lord, *Say to the Righteous, It ſhall be well with them, none of this ſhall come near them.* O how wonderfully doth this magnifie Gods protecting Love! In *Iſa.* 26. 20. ſays the Lord there, *Come my People, enter into your Chambers, ſhut the door, and hide your ſelves for a little moment:* Why ſo, O Lord? *Why? until the indignation be over-paſt:* Come, ſays God, *I am reſolved to execute my Judgements on wicked men, therefore hide your ſelves for a moment.*

And

And therefore, I ſay, Let no mans heart fail him; it is but for a moment, and thy miſeries ſhall end. Beloved, when our Miſeries are at the greateſt, his Help is at the neareſt: Mans Extremity, is Gods Opportunity: When *Mordecay* is thorowly humbled, the Rod *Haman* ſhall be hanged.

4. But then fourthly, Chriſt loves his People with a moſt Cordial Love, he loves them with all his heart: They are the dearly Beloved of his Soul, as himſelf calls them, *Jer.*12. *I have given the dearly Beloved of my Soul into the hands of her Enemies.* Chriſts Love to his People, it is not a Lip-love from the teeth outwardly, but a real Love, from the Heart inwardly. Chriſt loves his People as his Father loves him; and how is that? can you tell? No, all the Men on Earth, nor Angels in Heaven can declare the Love that the Father bears to Chriſt; and yet as God loves Chriſt, ſo doth Chriſt love his People. You have a full Text for this, they are Chriſts own Words, *John* 15.9. *As the Father loves me, ſo love I you.* O Sirs, how infinitely doth the Father love the Son; and how infinitely doth the Son love his People! Why, he loves them as his Father loves him. O Lord, what love is this, that the Saviour ſhould love the Sinner; that Chriſt ſhould love the miſerable Sinner! And yet thus it is. Believers are like Letters of

Gold engraven on the very heart of Christ. *O the breadth, the depth, the heighth, the length of the love of Christ!* Says the Apostle, *It passeth knowledge*; as if so be it wanted words to set it forth; in *Ephes.* 3.20. *The Love of Christ which passeth knowledge.*

As if so be there were both want of words, and want in words to set forth the Love of *Christ*. But certainly it must be very great; for as the Father loves Him, so He loves them. Alas, others love the Saints, but how do they love them? why not with a cordial Love; they do not love them for their good, but for their goods; it is more for the Money in their Purses, than for the Grace in their hearts. They love the Saints as the *Samaritans* did the *Jews*; just as Men do with their Sun-Dyals, never look on them but when the Sun shines; so the World never looks upon the Saints but in the time of prosperity. When the Jews flourished and were in their Glory, O what great Friends were the *Samaritans* to them! But when the poor Jews were under affliction, than they had no worse Enemies than they: But Christs Love is not so; He loves thee when thou art poor, as well as when thou art rich; as well when thou art in thy Rags, as when thou art in thy Robes; when thou art in adversity, as well as when in Prosperity: *Christ* loves his Saints as well upon a Gallows as thou

though it were in a Palace; for whom he loves he loves unto the end: *Heb* 13.5. *He is faithful who hath said, I will never leave thee nor forsake thee*: never leave thee in any condition or any place. O Sirs, what a Love is this! and therefore a ruſh for what the World can do, or for the worlds love; it is like a *Venice* Glaſs, ſoon broken; it ſmiles now, & quickly frowns; it cries *Hoſanna* to day, and to morrow, *Crucifie him.* But Chriſts Love is with the very heart.

Fifthly, *Jeſus Chriſt* loves his Subjects with a love of Benevolence, *John* 3.16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh but have everlaſting Life.* And ſays *Paul*, *He loved me, and gave himſelf for me*, Gal. 2. 20. The Father gives the Son, and the Son gives himſelf; *Who loved me, and gave himſelf for me*; all that Chriſt did and ſuffered, it is for me: All that Chriſt hath is mine: O ſoul, ſoul, Chriſts Love is thine to pity thee, Chriſts Mercy is thine to ſave thee, Chriſts Graces are thine to beautifie thee, and his Glory is thine to crown thee; Chriſts Power is thine to protect thee. He that is ſure of Gods Love to him, is ſure of Gods Power for him: And Chriſts Wiſdom is thine to counſel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is

thine to teach thee. There are four Attributes of God, which are of great support to Christians. 1. *His Faithfulness.* 2. *His Mightiness.* 3. *His Goodness.* And, 4. *His Wisdom.*

And therefore it is your duty to live upon Promises, while Providence seems to run cross to Promises. Christs Love to you, it is free Love: All that he hath given you, is free: His Grace is free, his Love is free, his Salvation is free, his Peace is free, and Himself is free. A Dram of Grace in the heart, is better than a Chain of Gold about the Neck. Now Beloved, all that Christ hath bestowed upon you, it is free, and therefore it is a Love of Benevolence.

Sixthly, Christ loves his Subjects with a love of *Compassion*, sympathizing with them in all their Sorrows and Sufferings. Truly this is a great comfort indeed; *In all their affliction* (says the Text) *He was afflicted*, Isa. 63.9. So says the Apostle, *Heb.* 4. *We have not an high Priest that cannot be touched with the feeling of our infirmities*: that is, we have an high-Priest that is touched with the feeling of our Infirmities; One that doth weep in our tears, and sigh in our sighs, and sorrow in our sorrows, and suffer in our sufferings: And therefore says Christ, *Saul, Saul, why persecutest thou me?* O what a sweet Love is this a Love of compassion and sympathizing with

us in all our sorrows and sufferings: Christ was first persecuted by *Paul* in his Members, and afterwards he was persecuted in *Paul* as one of his Members. Now Beloved, Jesus Christ loves his Subjects with a Love of compassion, and therefore let thy sufferings be what they will, Jesus Christ doth as it were bear a share with thee.

Seventhly, Jesus Christ loves his People with a Love of delight and complacency: *Pro.* 8.17. *I love them that love me: The King shall greatly delight in thy beauty*, Psa.45.11. speaking there of Christ, *The King shall greatly delight in thy Beauty*, with great delight & complacency; and therfore, Beloved, Christ cals his Church *His Love, his Dove, his Beloved, his Fair One.* O how infinitely doth Christ love his Church! certainly Christ bears a great love to his Church, and hence it is you reade *Christ walks among the golden Candlesticks, and he feedeth among the Lillies, and his delight is with the Sons of Men.* Although poor Believers be Ravens in the Worlds Eye, yet they are Doves in Christs Eye, they are very precious in his esteem; though they be the loathing of wicked mens Souls, yet they are the dearly beloved of Gods Soul: He delights in them: Oh how much is Christ taken with them! *The King shall greatly delight in them.*

Eighthly, Christ loves his People with an

Everlasting Love, an un-dying Love; it is a Love that never dies, never waxeth cold: Christs Loue is like a Fountain, ever flowing, but never dried up; whom he loved from Eternity, those he loves to Eternity, and they are Believers. Now, is not this a great favour to be beloved of God? *John* 13. 5. *He loved them even to the end*; not for a Day, or a Month, or a Year; nor for a flash and away, but even to the end. And in *Jer.* 31. 3. speaking there of his Love, it is called *an Everlasting Love*; *I have loved thee* (sayes God) *with an Everlasting Love.*

O this is a Love that shall bed and board with thee, that shall lie down and rise up with thee, that shall go to thy Death-bed with thee, to the Grave with thee, and to Heaven with thee: the Saints shall put off the Jewel of *Faith* when they die, but not the Jewel of *Love*, for that shall remain with them to Eternity: God loves his Saints with an *Everlasting Love.*

Ninthly, With an *Universal Love*; his Love is *universal* to all the Saints: O there is not one Saint but Christ infinitely loves; he loves them as the Father loves him; he loves poor *Lazarus* as well as rich *Abraham*, and despised *Job* as well as honourable *David*: he loves the poorest Saints as well as the richest; he loves them all alike; God is no respecter of persons.

O where is there such a King now as Christ? They

They love their Nobles, their Favourites, They are their Darlings; but Christ loves all his Subjects; Christs Love extends to all his Saints: His Love, is like the beams of the Sun, which reach all ways, *East*, *West*, *North*, and *South*; so doth Christs Love.

Tenthly, His Love, it is a *correcting Love*; *Whom he loveth he chastiseth*; *he correcteth every Son whom he receiveth.*

Eleventhly, Christs Love it is a *directing Love*; he hath promised to guide and direct his People in the Way wherein they ought to walk.

O put all these Particulars together, and sure you must needs confess, that Jesus Christ loves his subjects infinitely; as it was said of *Lazarus*, when Christ wept for him, they made this construction of it, *O how he loves* him!

O, How doth Christ love you who are his People? he loves you infinitely, even beyond measure; his Love it passeth Knowledge.

Now, O sirs, for the Lords sake consider of it, and let this draw forth your love to him.

I shall by the next opportunity, come to shew you the *love of Christs Subjects to him*, if the Lord give leave.

CANT. 5. 16.

He is altogether Lovely.

THe Spouſe indeed was *ſick* of Love, but Chriſt exceeded her; for he *died* for Love: *Whilſt we were Sinners Chriſt died for us*, ſays the Apoſtle: He loved us more than his own Life; yea, the very of Life Chriſt was not too dear for us.

Some write of a Fowl called a *Pelican*, and they ſay that ſhe feeds her young ones with her own blood. O Sirs, Chriſt is our *Pelican*, that hath nouriſhed and fed us with his own Blood: *My Fleſh is meat indeed, and my Blood is Drink indeed*, ſays Chriſt, *Joh.* 6. 55. Chriſts red Blood, hath taken away our red guilt: Scarlet red Sinners, by grace become milk-white Saints. All our precious Mercies come ſwiming to us in precious Blood: Chriſt bled Love at every Vein: His drops of Blood were drops of Love; yea the more bloody, the more lovely; he was moſt lovely upon the croſs, becauſe then he ſhewed moſt love to us.

The laſt day I ſhewed you the great Love which Jeſus Chriſt bears to all his Subjects: And the ſum of my Diſcourſe was this, *That Jeſus Chriſt loves his Subjects with an Everlaſting and undying Love.*

That

That which I am now to ſhew you, is this, That all Chriſts Subjects love him, and what a kind of Love it is.

The Saints Love to Chriſt is vehement and ſtrong; this will appear, if you conſider to what the Scripture likens and compares the *Saints* Love. Now 'tis compared to four things.

Firſt, To Sickneſs.
Secondly, To Death.
Thirdly, To the Grave.
Fourthly, To Fire.

To theſe things is a Believers Love compared in *Scripture*. I ſhall handle them in order.

Firſt *Sickneſs*: This is the firſt compariſon which doth ſet forth the ſtrength of the Believers Love: This is ſet down in two places in this Book of *Canticles*. In *Cant.* 2. 5. *Stay me with Flagons, and comfort me with Apples, for I am ſick of Love.* And in chap. 5. 8. *Tell ye him whom my Soul loveth, that I am ſick of Love.* She is overwhelmed, ſhe is overcome, and even raviſhed *with his Love and Beauty.* O I *thirſt, I faint, I pant, I long for Him.* O Sirs, *the Church is* very ſick, and ready to ſwound. Never was *Ahab* ſo ſick for a Vineyard, never was *Siſera* ſo deſirous for Milk, nor *Sampſon* for Water, nor *Rachel* for a Child, nor *Ammon* for his Siſter *Tamar*, as poor broken-hearted Sinners are for Chriſt: When *Chriſt*

gers

gets into the heart, he draws all the affections to him. I remember the ſpeech of a gracious woman, *I have born*, ſays ſhe, *nine children with as much pain as other women do; and yet I could with all my heart bear them over again, yea bear them, and bear them all the dayes of my life, ſo I might but be ſure of a part in Chriſt.* Oh how infinitely do Believers love Chriſt! *David* wonders at his own love, *Pſal.* 119. 97. *Oh how I love thy Law!* he makes a wonder at it here, with what vehemency he loves Gods Word, *O how I love thy Law!* So the Spouſe here, ſhe doth not only loue him, but ſhe's *ſick of love*, ready to die for loue. O Sirs, here is a ſickneſs, but not unto death, but unto life; 'tis a ſickneſs that ſtill bringeth bleſſedneſs and happineſs with it; a ſickneſs which ſhal be cured by him who is the great Phyſitian of ſouls. This is the firſt, ſhe compares her loue to ſickneſs.

Secondly, The next thing whereby ſhe expreſſeth the ſtrength of her Loue to Chriſt, 'tis by Death: This you haue in *Cant.* 8. 6. ſhe there tells you, *Her Love is ſtrong as Death.* Beloued, you know Death 'tis ſtrong; 'tis the King of Terrors, and the Terror of Kings, it ſubdues all ſorts of people, high, low, rich, poor, old, young, good, bad; the greateſt Monarchs, Kings and Emperors be thrown down by Death: where did ever that man dwell that was too ſtrong for Death? If ſtrength could haue reſiſted it, than

Sampſon

Sampſon had miſt it; could greatneſs haue ouer look'd it, *Nebuchadnezzer* had eſcap'd it; could Beauty haue out-fac'd it, than *Abſalom* had neuer met it; could Riches haue brib'd it, *Dives* had auoided it: But *alas*, none of theſe *Gallants* were hard enough for death, it trod on the Necks of them *all*: And therefore O *look* upon *Death*, *all* of you, as a thing you muſt meet with, and *look* upon your *Lives* as a thing you muſt part with: Now by this you may gueſs what Loue is, 'tis ſtrong as Death; I, ſtrong indeed, O how ſtrong is death! Nay a *Believers Love* to Chriſt is not onely ſtrong as Death, but ſtronger than Death, as ſome Scriptures make it appear. A *Believers Love* to Chriſt is ſtronger than Death. *I am perſwaded*, ſays *Paul*, *neither life nor death, Principalities nor Powers, things preſent, nor things to come, ſhall ever be able to ſeparate us from the Love of God in Chriſt Jeſus our Lord*, Rom. 8. 38, 39. Death, though it may kill us, cannot hurt us; though Death may ſend us to the bed of Darkneſs, yet it cannot ſend us to the place of Torments; though it may take away our Lives, it cannot take away our Loves. Bloody Tyrants have taken away the Martyrs Lives for Chriſt, but they could never deſtroy their Love to Chriſt. One of the Primitive Chriſtians when he came to ſuffer; *O*, ſaid he, *I ſhall die for my Saviour but once; O I could die* 100 *times for Chriſt*.

Alas,

Alas he was grieved because he should suffer but once, and *had no more Lives to lay down*; O I could die a hundred times for him: O Sirs, Love 'tis a thing that out-lives all enemies, all persecutions, all dangers, nay death it self: In *Rev.* 12.11. says the Text, *They loved not their lives unto death:* And so says *Job*, *Though thou kilst me, yet will I trust in thee*; as if he had said, O Lord, though thou take away my Prosperity, my Greatness, my Health, my Goods, my Children, yea my Life it self, thou shalt never take away my Love; *Though thou kill me, yet will I trust in thee.* In *Joh* 13.15. So that Love is not onely strong as Death, but stronger than death; for Love is the Conquerour at the last.

Thirdly, Another thing whereby she expresseth the strength of her Love and strong affection to Christ, it is the Grave: and this you have in *Chap.*8.6. *Her Love is cruel as the Grave.* The Grave, 'tis the bed of Darkness, which is always craving, and never satisfied, but devours all that comes. Christ telleth us, in *Joh.* 4.14. *He that drinketh of the Water which I shall give him, shall thirst no more:* What, thirst no more? No, no more after the world and worldly things, but more and more after Christ and Heaven. He that drinks of the Waters which I give him, shall thirst no more; no more after these poor low things

but

but more and more after Christ. No hungry man did ever with more appetite long for Bread, nor a thirsty man long for VVater, nor a naked man for Clothes, nor a covetous man for Riches, nor a sick man for Health, nor a condemned man for a Pardon, than Souls truly gracious do for Christ Jesus: *My Soul thirsteth for thee,* saith *David,* in *Psalm* 63. 1. *My Soul thirsteth for thee:* VVhy *David,* how does your Soul thirst for God? VVhy he tells you in *Psal.* 42. *As the Hart panteth after the Water-Brooks, so doth my Soul after thee, O God.* Now mark, the poor Hart when it is hunted by Dogs, his nature is, as it were all over on a flame, in a burning heat, and then it pants and thirsts, and is ready to die for water: Now says *David, As the Hart pants after the Water-Brooks, so doth my Soul after thee, O God.* O the vehemency here of *David*'s thirst! And therefore he tells you elsewhere, *Whom have I in Heaven but thee? and there is none that I desire on Earth in comparison of thee,* in *Psal.* 73. Do you desire none besides God? Do not you desire your Wives, your Children, your Crown your Kingdom? Yes, these he desired in their places; but these were nothing in comparison of God. I remember the saying of a Martyr to one that asked him if he did not love his Wife and Children, when they wept by him? *Love them! yes,* says he, *if all the World were*

Gold,

Gold, and mine to dispose of, I would give it a
to live with them, though it were in a Prison.
Yet, says he, *in comparison of Christ, I lo*
them not. Here was a Spirit now! O we mu
tread upon Father, and run over Mother, t
come to *Christ*. You know *Peter* to come t
Christ, would go upon the bare Water, rathe
than fail; he went upon the Sea to Christ; tru
ly it was a dangerous passage, but truly *Pete*
bore up excellent well, while his Faith bore up;
but when his Faith sunk, then *Peter* began to
sink too. The World is called a *Sea* in *Daniel*
and the *Revelations*, and we must go upon these
Waters to Christ; and be sure to keep up faith,
and then you will hold out; but if faith fails,
you will be sure to sink.

O the Believers Love is unsatisfied, like the
Grave; *None but Christ, none but Christ*, said
the Martyr: And as *Austin* said, *O Lord, take*
away all, onely give me thy self.

Fourthly, Love is compared to *Fire*, and it
hath a most vehement flame, in Chap. 8. 6. Now
Beloved, the Saints Love to Christ, it is not on-
ly compared to Fire for its warming and heat-
ing, but for its kindling, and increasing, and
burning, and flaming: *While I was musing*
says *David*, *the fire burned*, in *Psal.* 39. 3. wh
fire? Why the fire in his heart, not the fire
the heat. And when the Apostles went to pre
the Gospel, the fire sat upon their Tong
Act. 2. 3.

Now, Beloved, As the Saints Love is compared to fire in the Scripture, so you shal find dangers, Afflictions, Persecutions, Persecutors, and those cruel things that accompany the poor Saints in this World; are called *waters*, and *Floods*, in *Dan.* 9. *Psal.* 69. and *Mat.* 7. But two Scriptures there are more than ordinary: In *Rev.* 17. 15. there they be called Waters, *The Waters which thou sawest, where the Whore sat, they be People, and Multitudes, and Nations, and Tongues*; the Spirit opens it to our hands; and you haue another full Scripture, in *Rev.* 12. 15. It is said there of the Dragon, that *he cast out much Water like a Flood, after the Woman.* Now what is this Flood here? Why this Flood, it is bloody Persecutions, and deviliſh Superſtitions. Now Beloved, How long hath the Dragon been ſpewing out this Water upon the Church? and wherefore is all this Water thrown out? Why it is to quench this fire that I ſpeak of: But can they do it? No, alas, they may ſpew while their Eyes fly out of their Head, and to no purpoſe. In *Cant.* 8. 7. *Many Waters cannot quench Love, neither can the Floods drown it.* All theſe bloody Perſecutions and Afflictions cannot quench Love; and therefore let wicked Men ſend forth as many Floods of Perſecution and Cruelty as they will, they cannot drown the Saints Love.

All the water that *Saul* and his Party threw after *David*, did not quench this fire: No, says he, *Though I walk through the valley of the shadow of death, yet will I fear none ill*, Psal. 23. 4. *David* is not afraid to go by Deaths door.

And all the water that *Herod* and the Rulers threw after the Apostles, could never quench their Love.

No Beloved, you shall find, after the Apostles were whipt soundly, they went away rejoycing, and rejoyced in this very thing, *That they were counted worthy to suffer for Jesus Christ*. And *Heb.* 10. *They took joyfully the spoiling of their Goods*. And says *Paul* in *Rom.* 8. 35. *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine?* and the like.

Believe it Sirs, all these be trying things; and yet says he, *Who shall separate us from the love of Christ?* No, no, they cannot do it, there is nothing shall ever be able to separate us from the Love of Christ: So that the Believers Love is not made of such Metal, to be quenched by this Flood; the Saints are all on a fire for Christ. And so we find that great flood which *Nero* and *Julian* poured out upon the Primitive Christians; what, did it quench the fire? I remember one of them said, *Had I ten Heads they should all off for Christ*. And another said, *If every hair of my Head were a life*

they should all suffer for CHRIST.

Alas, the poor Christians catch'd their Torments like so many Crowns; and therefore the Scripture tells you, *That many Waters cannot quench Love.*

Now Beloved put these four things together, and it is very clear, that the Saints Love to Christ is vehement and strong; they will hang for him, they will burn for him, do any thing for him; suffer the greatest Torments, rather than he should lose the least dram of Glory.

But you will say, *Why do all Christs Subjects love Him with this Love?*

The Reasons are two:

First, Because he deserves it.

Secondly, He commands it.

First, Christ deserves our Love: Why do we love him? Why, he deserves it at our hands, were it ten thousand times more than it is. Beloved, it was He that created us, it is He that sanctifies, it is He that redeemed us and loved us; it was he that changed our natures, and pardons our sins; it was He that made our peace, and pacified his Fathers wrath for us, and satisfied his Fathers Justice for us, and wrought everlasting Righteousness for us; it was he that bore our cross, that we might wear his crown. He wadeth thorow a Sea of Sufferings to bring us our pardons: And doth not this Christ deserve our Love? O infinitely, infinitely.

And truly Sirs, the more Christ hath done and suffered for us, the dearer should he be unto us.

Secondly, As Christ *deserves* our Love, so he commands it; Christ commands us to love him above Life, above Wife, above Relations; Christ will have all, or none at all. Jesus Christ must weigh heavier than all Relations in the ballance of our Affections; He commands us to love him above all.

Application.

I now proceed to the Application of all to our selves, which is the third thing in order to be handled, and I shall make three Uses of it.

1, 2, 3 For *Consolation.* *Examination.* *Exhortation.*

First of all, Is it so, that Christ loves us with an everlasting and a never-dying Love? Then here is comfort for you who are his People. I speak only now to such; *Comfort ye, comfort ye, comfort ye my People*, sayes God, *Isa.* 40. 1. And saves Christ *Joh.* 14. 1. *Let not your hearts be troubled.* Christ would not have his poor Saints troubled. And saves the Apostle, *Rejoyce evermore*, 1 *Thess.* 5. 17. Rejoyce evermore: Alas, how can we rejoyce, when men

like us, when men reproach us, and abuse us, and persecute us, how can we rejoyce? Do but heark what Christ saith, *Mat.* 5. 11. *Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falsly for my Name sake.* Mark, Blessedness goes in the first place, *Blessed are ye when men revile you, and persecute you.*

O it is a matter of blessedness, and therefore be not cast down: You know what was said of old, *In the world you shall have tribulation, but be of good chear, I have overcome the world,* *Joh.* 16. last verse. O poor soul, this is all the Hell that ever thou shalt have, therefore be of good chear: Here thou hast thy bad things, thy good things are to come: Here thou hast thy bitter things, but thy sweet things are to come: Here thou hast thy Prison, but thy Palace is to come: Here thou hast thy Cross, thy Crown is to come: Here thou hast thy Rags, thy Robes are to come: Here thou hast thy Sorrow, thy Joy is to come: Here thou hast thy Hell, thy Heaven is to come: After the cup of Affliction, cometh the cup of Salvation. The sweetness of the Crown which shall be enjoyed, will make amends for the bitterness of the Cross which may be endured. One passing by a place where a Cross lay in the Ground, he caused it to be reared up, and found much Riches and Treasures under it.

Under your greatest Troubles lie your greatest Treasures: Patience for Sorrow; the seed of Sorrow on Earth shall reap a golden crop of Joy in Heaven: They that sow Holiness in the seed-time of their Lives, shall reap Happiness in the Harvest of Eternity. O, never think to have an end of your sorrow, till there be an end of your sin. The Apostle tells us, *Our light Afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of Glory.* Alas, what is a dram of Reproach to a weight of Glory? O what is a short moment of pain, to eternity of pleasures? And therefore, Saints, be of good chear, here is comfort for you; your best dayes are to come; you are subjects who are beloved entirely, cordially, infinitely, with an un-dying love.

Use 2.

Secondly, For the Use of *Examination.* Is it so, that the Saints Love to Christ is vehement and strong? Then I beseech you, examine, and try, and search your selves; how your pulse beat after Christ? O that you would but examine your selves, that you may know who you are whilst you live, and whither you shall go when you die, and what will become of you to eternity. O, *Are you sick of Love?* this was the first: Do you love Christ? are you sick of Love to Christ? For the Lords sake, sir,

examine

examine, and try, and see whether you be sick of Love to *Christ*. it is to be feared there are but few in the world sick of this disease; Many are sick for Honours, that are but Rattles to still mens Ambitions; many are sick for Gold and Silver, which is but a little glistering dirt; many men are sick for Blood, who eat up the Lord's People like bread: God will lay on them the hand of Vengeance, who lay on his Saints the hand of Violence: Many are sick for Superstition, and the humane Traditions of men, which instead of bringing their Souls to Heaven, will beguile them of Heaven: many are sick of their sufferings. Alas, who need fear the Cross that is sure of the Crown: But O how few are there that are sick of Love to Christ! How few are there in this Congregation that are sick of Love to Christ? For the Lords sake do not deceive your selves; you see the Spouse was ready to swound, & faint, and die for Christ.

Secondly, Her love was as strong as Death, nay stronger than Death; is your Love so? O soul, canst thou endure a Prison for Christ, burning for Christ, hanging for Christ, forsaking all for Christ? Wilt thou venture on the waves for Christ, as *Peter* did? O sirs, for the Lords sake look to your selves; there are many Profess much love to Christ in words, but more that deny him in their works: God was never more in mens mouths, & never less in mens lives.

Beloved, is your Love like the Grave, never satisfied? Dost thou cry out more for Christ, O give me Christ, and take the World who will? Is this flame in your souls? For the Lords sake try your selves, deal cordially with your poor souls.

Now Bel[illegible] have given you a taste of true sincere Lo[illegible] and blessed are they who cast their Love into the sweet bosome of their Maker.

Use 3.

I shall now close all with a word of *Exhortation*. Well, Sirs, if I should preach here till to morrow morning, what can I say more to you, to make you love Christ? *He is most lovely, He is altogether lovely*; therefore love Christ, love Christ; all causes of Love are in him: there may be particular causes of love in Men and Angels; but I say, all causes of love are in Christ. O love Christ, for if you do not, there is a dreadful Curse pronounced against you; there is no Heaven, no Happiness, no Crown without Christ; for in him doth all Fulness dwell, and all the treasures of Wisdom and Knowledge are in Christ, and the Father gives forth all his Loving-kindness through Christ. Beloved, is it not better swimming in the Water-works of Repentance, than burning in the Fire-works of Vengeance? one of them you must: There is no coming to the fair Haven of Glory, without sailing thorow the narrow Strai

Streit of Repentance: and therefore say what you will, unless you believe in your Saviour, your souls will be miserable for ever: And therefore consider of what I have said, and the Lord give you understanding in all things. Loue *Christ* more than euer [illegible] than all, and aboue all, and then you shall be happy for euermore.

Christ is a King, Priest and Prophet; a King for Government and Rule, a Priest for Sacrifice and Intercession, a Prophet for Preaching and Reuealing the Secrets of his Fathers bosome.

Cant. 5. 16.

BEloued, you know how far we proceeded the last Lords Day; I finished the sixt Particular, wherein Jesus *Christ*, *the King of kings*, doth surmount and excel all other kings, and it was thus: Jesus *Christ* loues all his subjects, and all his subjects loue him. And I shewed you the wonderful loue of *Christ* to his subjects, and of his subjects to him, in many particulars. I now proceed to other particulars, wherein *Christ* excels the Kings of the Earth.

Seventhly, Jesus *Christ* is a King that makes all his subjects, his subjects do not make him; *By Him*

Him were all things created that are in Heaven, and that are in Earth, Col. 1. 16. By Him; by whom? by Jesus Christ: by Christ were all things created: *He was in the World, and the World was made by him, and the World knew him not*, Joh. 1. So in vers. 3. *All things were made by him, and without him was nothing made.* There was not any thing made without Christ, and all things were made by Christ.

Now Sirs, there is no King that ever was in the World, but first, either God from Heaven did tell the People that he would have such a one to be King, or he was made by the People at first. Pray mark, for what is the flesh of one man more than another? And therefore *Diogenes* told *Alexander* the Great, there was no difference in the Grave between the Bones of *Philip*, and the Bones of the meanest one: So that the Kingly Power was by the People at first; that is, Men agreed amongst themselves that such an One should be King over them.

Beloved, If earthly Kings could give being to their Subjects, I confess their right over them would be very much; but indeed their Subjects in a sence do give being to them. The Subjects are not made for the King, but the King for the Subject. A Kingdom is not made for the King, but the King for the Kingdom. But now Jesus Christ he creates his subjects

jects, he makes his subjects, and gives being to his subjects; *In him we live, move, and have our being*, Act. 17.28. Our King gives us our being; he gives us a threefold being: Our first being in the state of Nature, our second being in the state of Grace, and our third being in the state of Glory. This is the seventh thing wherein Jesus Christ excells all other Kings; He makes all his Subjects, which none else can doe.

Eighthly, Christ is the richest of all Kings. O Sirs, he is rich in Love, he is rich in Knowledge, rich in Goodness, rich in Wisdom, rich in Grace, rich in Glory; He is as rich as the Father himself; The Riches of the Deity are in him; *In Him dwells the fulness of the Godhead bodily*, Col. 2. 9. Mark Sirs, *In Him there dwells a fulness*; of what? why *of the Godhead*; and not onely so, but it dwells *in Him bodily*. Alas, Sirs, what are princes single Crowns, or the Popes Triple Crown, to Christs many Crowns? Christ hath not one, or two, or three crowns, but many crowns upon his head, *Rev.* 19. 12. *His Eyes were as a Flame of Fire, and on his Head were many Crowns*. Christ is richer than any King, nay richer than all the Kings in the World; for he is Heir of all things, *Heb.* 1. 2. He is the great Heir of Heaven and Earth.

The *Spanish* Embassadour coming to see the

the Treasury of St. *Mark* at *Venice*, which was so much cried up thorow the World for a famous Treasury, he fell a groping of it, to find whether it had any bottom; and being asked the reason of it, says he, *My great Masters Treasury differs from yours in this, his hath no bottom, as I find yours hath*; alluding to the Mines in the *Indies*. But alas, what is the proud *Spaniards* Treasure to *Christs* Treasure? And what are his Mines to *Christs* Mines? What are all the Jewels and Diamonds, and Crowns and Scepters of all the Kings of the Earth, to *Christ*? *The whole Turkish Empire* (says *Luther*) *is but a Crust that God throws to Dogs*, which is a great part of the World indeed, but it is no more than a bone or a crust which God throws to Dogs. O Sirs, Christs Riches are so many, they cannot be numbred; they are so precious, they cannot be valued; so great, they cannot be measured: O the infinite inexhaustible Riches of our King! *Christ* is a Mine of Gold, in which we must dig till we find Heaven.

Ninthly, *Christ* excels all other Kings in this too; He is a King whose Power is absolute over all Nations, and People, and Kindreds, and Tongues. Now Beloved, though earthly Kings have a great Power, yet not an absolute Power to do what they list. And certainly no Subjects are bound so far to the humours of men,

men, that they shall do what they list; there is no absolute Power that one man hath over another: But now the power of Christ, it is an absolute power; his Will is a Law: No mans will in the world is sufficient to be a Law; but the Will of our King is sufficient.

Tenthly, Jesus Christ is a King that rules over the Souls and Consciences of men, over the Wills and Hearts of men; other Kings may rule over the Estates of Men, over the Bodies of men, but not over their Consciences. Now this is Christs Glory, which he will give to no other: Christ by his Power, is able to subdue the wills of men, and the hearts of men, though never so stubborn and stout before. All the power in the world cannot do this: If all the Kings and Princes and Emperours in the world were put together, they were not able to subdue the heart of one poor man; they may beat his body, afflict his body, torment his body, but as for his heart, I say all the Kings and Potentates in the World, nay all the Angels in Heaven, cannot subdue the heart of a poor sinner. And this is the Glory of Christ, that he can do this. Heart-work is Gods work: the great heart-maker, must be the great heart-breaker; none can do it but he.

Eleventhly, Christ is a King that hath no need of any Instruments; he makes use of them sometimes, but he needs not any.

Alas

Alas what can the Kings of the Earth do without Instruments? how can they govern their Kingdoms without Instruments? They must have this Instrument here, and the other there, or else farewel Crown and Kingdom quickly. But now Jesus Christ hath no need of any, he can do any thing by his own Power; by himself he destroyed *Pharaoh, and his great Host, in the Red-sea*, Exod. 14. By himself *he overthrew Jericho, that great City*, Josh. 6. By himself he smote that great Army of *a thousand thousand men*, the greatest Army that ever we read of, *Chron.* 14. By himself he overthrew *Ammon* and *Moab*, and Mount *Seir*, who warr'd against *Judah*. This now he did by himself.

Secondly, See what he hath done by weak means. By weak means he smote the Kings about *Sodom*, even by *Abraham* and his poor Family, *Gen.* 14. By weak means he overthrew that mighty Army of the *Midianites*, by *Gideon's* three hundred, *Judg.* 7. By weak means he destroyed great *Goliah*, even by *David*; and great *Sisera* by a woman. By weak means he destroyed a Garison of the *Philistines*, even by *Jonathan* & his Armour-bearer, 1 *Sam.* 14. Now this he did by weak means, and much more.

Now, thirdly, See what he did contrary to means. Why, contrary to means he delivered the *three Children* from burning, being in the fire, *Dan.* 3. Contrary to means he deliver-

Jo-

Jonas from drowning, being in the Sea. Contrary to means he preſerued *Daniel* from deuouring, being in a Den of Lyons. Contrary to means, he kept the *Iſraelites* from being drown'd, being in the Sea: I ſay, this he did contrary to means. And I might ſhew you what he hath done by contrary means, but I paſs by that: ſo that you ſee our King hath no need of Inſtruments, and therein he wonderfully excels all others.

Twelfthly, Chriſt is a King who will ouercome and ſubdue all our enemies; all our enemies within us, and all our enemies without us, our King will ſubdue them all.

Our enemies are very many and very mighty, high in power and high in pride, and we are very weak; we may all ſpeak in *Davids* words, in 2 *Sam.* 3. 39. ſayes he, *I am this day weak, though anointed King.* How *David*, weak to day, and yet made a King to day! Yes, ſayes he, *the Sons of* Zeruiah *are too hard for me.*

Why Beleiuers you are all Kings, you be all Kings in a ſpiritual ſence, you are Kings elected, Kings in a diſguiſe; but yet, poor hearts, you are weak, though you are Kings elected; the ſons of *Zeruiah* are too hard for you.

But Jeſus Chriſt is *King of kings*, King aboue all kings, and ouer all kings, *and he muſt reign, till he hath put all his enemies under his feet,*

1 Cor.

1 Cor. 15. 25. Mark, he muſt reign, he muſt of neceſſity; God hath ſpoken it; *till he hath put All his enemies under his feet*; not only ſome but *All*.

O this is good news to Saints, excellent news. What King can do this but Chriſt? What king can put all his enemies under his feet? What earthly king can ſubdue all his ſubjects enemies? Alas, they cannot ſubdue their own; for the moſt flouriſhing Kings and Princes that we reade of, have fell before their enemies for want of ſtrength. *Richard* the third cryed out in his diſtreſs, *A Kingdom for a Horſe, a Kingdom for a Horſe!* and yet all this could not ſave his life.

Alas, alas, the moſt flouriſhing Kings have been ſo far from ſubduing their ſubjects enemies, that they cannot ſubdue their own: but Jeſus Chriſt can ſubdue all his enemies, for *He hath all Power in Heaven and Earth given him*, *Mat.* 28. So that if he ſpeaks the word, all his enemies are overthrown, even in a moment.

In the thirteenth place, Chriſt ſurmounts all others Kings in this; He is a King that gives his ſubjects the richeſt and beſt gifts of any other King whatſoever. *Joh.* 10. 28. *My ſheep*, ſayes he, *hear my voyce, and I know them, and they follow me, and I give to them eternal life.*

The

The wise God, that he may invite and encourage poor souls to holiness of life, sets before their eyes the recompence of reward; that if the equity of his Precepts do not prevail, the excellency of his Promises may; he would fain catch men with a Golden bait.

Abraham's Servant gave Jewels of Silver and Jewels of Gold to *Rebecca*, that he might win her heart over to *Isaac*, Gen. 24.

O the Jewels, the excellent Jewels that Christ gives to poor souls, to win their hearts unto him; *Christ gives us richly all things to enjoy*, 1 Tim. 6. 17. What can we desire more?

Alas, the men of the Earth give but poorly and penuriously, but Christ gives richly, Christ gives freely: no man in the World gives so freely as Christ; Christ gives frequently, every day, every hour he scatters Jewels to poor souls. The great King of *Persia* gave two of his Courtiers, to the one a Golden cup, to the other a kiss, and he that had the cup complained to the king, that his fellows kiss was better than his Golden cup.

O Christ doth not put us off with a cup of Gold, but gives us the kiss; he gives the best gifts to his best beloved Ones; he gives his best love, his best joy, his best peace, his best mercies.

Oh where is there a king like this King? Alas, earthly kings may give great Titles, or a place in the Court, and the like; he may give a Title

to day, and a Halter to morrow, as in the ca[se] of *Haman*; he may ſmile to day, and frown t[o] morrow; kiſs to day, and kill to morrow: B[ut] Chriſt doth not ſo, he gives the beſt of every thing, the beſt of his Love, his beſt Blood; not the blood of his Finger, but the blood of his Heart.

O how far doth Chriſt excel all others, in giving to his Subjects the beſt gifts! O ſirs, what a gift is Heaven, what a gift is pardon of ſin! I wonder what king can give his people ſuch gifts. And herein the Lord Jeſus infinitely excells all others.

In the laſt place: Chriſt makes all his ſubjects free; there is not one ſubject that he hath but is a free man and woman.

There are ſome things that Chriſt frees us from, and ſome things that he makes us free of. Some thing he frees us from, and what is that? Why that which, if we were not freed from, would undo us to all Eternity.

Firſt, He frees us from the *Curſe*, the curſe *Curſe*; if Chriſt had not freed us from the *Curſe*, we had lived curſedly, and dyed moſt curſedly, and been damned for ever; but Jeſus Chriſt hath freed us, Gal. 3. *Stand faſt* ſayes *Paul*, *in the Liberty wherewith Chriſt hath made you free*, And in *Joh.* 8. *If the Son make you free, then are you free indeed.*

Again, He frees us from the guilt of ſin;

pride would damn us, our covetousness would damn us, our unbelief would damn us, had not he freed us from the guilt of sin; but Christ frees his people from this.

Again, He hath freed us from the Power of the Devil; insomuch that the Devil hath nothing to do with us, *Acts* 26. and he frees us from the flames of Hell, the torments of Hell, from the pit of Hell; Christ hath cut off the Intail of Hell and Damnation, 1 *Thes.* 1.

Last, he hath freed us from wrath to come; that is, Christ, he hath freed us from the flames of Hell.

Again, Christ hath freed us from Slavery, from Bondage, from Yoaks, *Gal.* 3. 1. *Stand fast in the liberty wherewith Christ hath made you free, and be not again intangled in the Yoak of Bondage.* We are no more Strangers and Forraigners, but fellow Citizens with the Saints, and of the Houshold of God, *Eph.* 2. 19. And Christ tell us himself, *Mat.* 11. 30. *My Yoak is easie, and my Burthen is light.* Here we have *burthen* upon *burthen*, yoak upon yoak; but layes Christ, *My Yoak is easie, and my Burthen is light.* Christ hath delivered us from slavery; we are not under the Law, but under Grace. These things we are freed from.

And there are other things we are made freed of; and that is Heaven; we are all made free [illegible] and Women of the new *Jerusalem*, and

we may trade there, and have as good right there as any others Saints; we are fellow Citizens with the Saints, free-men of Heaven; not only of Heaven, but of all the Promises, and all the Priviledges that the Saints enjoy.

Now is not this a wonderful Mercy that our King hath don for us, he hath freed us from all those miseries which would ruine us for ever, and makes us free of all the excellent Priviledges whatsoever, which poor souls can enjoy.

Now oh, how far doth *Christ* excel all other *Kings*? The Rulers of the Earth, they lay heavy burthens upon the consciences of men, and bodies of men, and the estates of men; but Christ layes no such burthen upon us; but Christ hath made *us free*; and no people so free, because Christ hath freed us upon the Cross; Christ bought it dear enough, it cost him his best Blood, his noble blood. I might name more particulars wherein Christ excels other *Kings*, but I think these are very sufficient to demonstrate it.

Use 1. I shall close up this head with a word of Application, and so shall finish this second Title, *King of kings*.

First, Is it so that Christ is a threefold King, as I have shewed you, and is he a *King* that can so far surmount all the kings of the earth?

Oh then, how ever the world goes, here is comfort for Saints, that they have such a

Oh what a mercy is this, what a comfort is this to the Lords People, that Christ is a King above all kings, and over all kings, and must reign, *till he hath put all his enemies under his feet?* all his enemies must be brought down, and made his foot-stool.

Now this should comfort the People of God, and teach them to wait Christs leisure, and let him alone. Earthly kings would do great matters, but they want power; but *Christ* wants no power, for all Power is given Him in Heaven and Earth.

Now did you really believe this, that all Power is given to Christ, certainly it would be a *cordial* to revive you in the worst of times, and saddest of tryals. He who is our Husband, he who is our Saviour, he who is our Head, our Brother, our Friend, is *King of kings.*

Oh this Doctrine of Christs Kingly Power, is a very sweet Doctrine to the Members of Christ. And I beseech you Sirs, let these considerations that I have laid before you, bear up your spirits.

I have shewed you with what an entire Love Christ loves his subjects; he is *King* of kings, and can do any thing without Instruments, he needs none to help him do his Work; he can, if he pleaseth, enable the most despicable creatures, as Flies, and Frogs, and Caterpillars, and Grashoppers, to do his Work; Therefore let

these considerations take deep impression upon your Souls. If a man should tell you, your Brother or Sister beyond the Seas, were advanced to great honour, as *Joseph* when he heard his Father was alive: *Go* (says he) *and tell my Father of all my Glory and Greatness in Egypt*; he'll rejoyce at it.

Now I have told you a relation of the excellency of Christs Kingly power, and therefore let this quiet your spirits; *Be still*, says the Lord, *and know that I am God*, Psal. 46. 'Tis enough for you to know that I am God; therefore be still; consider what I am.

Use 2.

Secondly, By way of *Exhortation*: I have one word to Saints, and another to Sinners.

First to Saints. If it be so that Christ is King of kings, King above all kings, and over all kings: O then you who are the People of God, you who are near and dear to him, upon whom and in whom Christ is formed and stampt; O that you would give all the Glory, and Praise, and Honour, to Christ, study to advance his Fame. *He hath called us out of Darkness into his marvelous Light*, says the Apostle, to shew forth his praise: O Sirs, this should be our great endeavour. O that you who pretend friendship and love to Christ, would endeavour in your places to advance Christ.

Secondly, A word or two to such as are not

of the subjects of Christ; Let me exhort you to believe in Christ, imbrace him, lay hold upon him, and be on [illegible] else thou wilt one day cry out, as the [illegible] in his distress, *O a Kingdom for a Kingdom for a Christ. O* [illegible] ten thousand worlds, if thou hadst [illegible] for a part in Christ.

Alas Sinner, what is the [illegible] no more in thy esteem? thou wilt part with Christ rather than part with thy swearing, drunkenness, and filthiness. O this is sad! *There is no other Name given under Heaven whereby we can be saved:* He is the desire of all Nations, and we can never be happy without him; therfore for the Lords sake, as you love your Souls, lay hold on him; let him be the Saviour of your souls, the Joy of your hearts, and your All in All. For the Lords sake, consider of it, you that yet stand out against Christ. O that I could win you to Christ! O that I could prevail with you to love him, and have strong desires after him.

Alas, if you do not part with all your iniquities, you must part with Christ, and what sad parting will that be, to part with God, Christ, and Heaven; when you shall know what you have lost by hugging your Darling-corruptions. Therefore I beseech you think of it now, and come unto Jesus, that your Souls may be saved in the day of Christ.

THE MIGHTIE GOD

CANT. 5. 16.

He is altogether Lovely.

The Doctrine,

That Jesus Christ is infinitely and superlatively lovely.

Finished the second Title which is given unto CHRIST in Scripture, *King of Kings*. I now proceed to a third, and that is, *The Mighty GOD*. One of Christ's Titles is, *The Mighty God*. You have it in Isa. 9. 6. He is there called *The Mighty God*.

...ered, I have shewed you ...
...e, that Christ is a great King ...
...ings, a King over all kin...
...ings, and that his ...
...bjects most happy ...
...upon them, than L...
...Title holdeth him ...
...King, but as a gr...
...Kings and Kingdom...
...a small dust, in *Isa.*40...
Mighty God] I shall ... Propositi-
on, *That Jesus Christ is true and perfect God.*

That Jesus Christ is true and perfect God; that is the point which I shall insist upon.

There are two sorts of People in the world that deny my Doctrine, who deny the Deity of Jesus Christ, who say the second Person in the Trinity is not God.

First, The Unbelieving *Jews*. If Christ had come as the Jews dreamed, as a great Monarch, treading upon nothing but Crowns and Scepters, and the Necks of Kings; and had had all the Potentates of the Earth to attend his Train, I say, had Christ come in this worldly Glory, Pomp & Power, then it may be the Jews ... have believed on him, it may be ... have been their God. But now, Beloved, ... Christ came poorly and meanly, ... *of no reputation, and took upon him the form of a servant*, as the Scripture saith, *Phil.*

one of this gallantry, none
him, but *made himself of*
the *Jews* slighted
ould not receive him
day with our Cruc
rorship a Crucifi
Athens said, the
God. O bless
ued and despised b
because thou came
poorly,
nefully for our sins
They who despise the Death of the Lamb, shall surely feel the Wrath of the Lamb. They who turn away their ears from hearing Christs voice now, Christ will turn away his Ear from hearing their cry then.

Secondly, There be others that deny the Deity of Christ, and they are *some seditious Onesin the Nation*, who say that Christ is but meer man and that every Saint is as much God, as Christ: and further, they say, that to equal Christ with God, is high Blasphemy. They who will not own Christ at his first coming, Christ will not own them at his second coming: They who will not obey the Truth of God revealed from Heaven unto them, shall suffer the Wrath of God revealed from Heaven against them.

O ye Blasphemers, ye say the Son is not G
the Father saith, *he is God*: Now who
true, God or you? *Let God be true, and*
man a Liar.

That it is so, I shall give you [illegible]
express Scriptures speak it [illegible]
Christ is true and perfect [illegible]
the Apostle there, [illegible]
hope, and glorious [illegible]
Mark, Christ is her[illegible]
true God. O Sai[illegible]
to make us Rig[illegible]
Heaven to make us [illegible]
blessed hope, and glo[illegible]*Jesus*
Christ. Not only so, [illegible]so called,
Mighty God, Isa. 9. 6. *[illegible], Counsellor,*
the Mighty God; nay, not only *Mighty God*,
but again, *God blessed for ever*, Christ, is *God*
blessed for ever, *Rom.* 9. 5. Not only God blessed for ever, but *the True God*, Joh. 5 20. Jesus Christ is there called, *the True God*; not only the True God, but a *God for ever and ever*, Heb. 8. 1. mark there, *Unto the Son he said, Thy Throne, O God, is for ever and ever.* The Father himself calls the Son God, and therefore well may we. Unto the Son he said, *Thy Throne, O God, is for ever and ever.* Thus you see the Doctrine fully proved, that Jesus Christ is *true and perfect God.*

But Beloved, because the Deity of Christ is so much questioned at this day, and this being one of the most serious and chiefest points in Divinity, therefore I shall give you some Confuter- [illegible] Demonstrations, or Arguments, to [illegible] you against this great Error, before

First,

[illegible] Almighty God.

[illegible] Christ is true and perfect

[illegible] time Co-Eternal, for Nature

[illegible] Dignity Co-Equal with the

[illegible] Joh. 17. 5. O Father,

[illegible] with that glory

[illegible] e world was. You

[illegible] e the world was.

[illegible] from the begin-

ning. [illegible] g concerning Christ,

I was set [illegible] g, from the Beginning,

before ever the [illegible] as.

And therefore Christ is called, *The Everlasting Father*, Isa. 9. 6. So in *Rev.* 1. 8. Christ there speaking of himself, says he, *I am Alpha and Omega, the Beginning and the Ending, which was, and is, and is to come, the Almighty.* Mark Sirs, Christ is the same, before time, in time, and after time; *which was, and is, and is to come.* Now, Beloved, none can be Eternal but God; but Christ is Eternal, and therefore he is God, and co-eternal with his Father.

2. He is for Nature *co-essential*; *I and my Father are one*, said Christ, *Joh.* 10. 30. So again, *1 John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Spirit, and these three are one.* Mark here they are [illegible] *Joh.* 14. 8. When *Philip* desires to see [illegible] Father, *Shew us the Father, and it is enough*, says Christ, vers. 9, 10. *He that hath seen*

hath seen the Father: How so? *I am in the Father, and the Father is in me.* So that you see Christ is more than meer man, he is one with the Father. O Sirs, he is the God-man: If you make the Son meer man, you must make the Father so too.

3. He is for Dignity *Co-equal* with his Father, *Phil.* 2. 6. *Who being in the form of God, thought it no robbery to be equal with his Father.* Christ thought it no diminution to his Fathers Glory, to be equal with his Father in Glory.

And you shall further find that all the honour which belongs to God the Father, the Father hath commanded us to give it to the Son: You have a full Text for this in *Joh.* 5. 23. *That all men should honour the Son, even as they honour the Father; for he that honoureth not the Son, honoureth not the Father.* Therefore it is clear to every Eye, that Christ is for Dignity co-equal with the Father; for the Father hath commanded us to give the same honour to Christ, which is due to himself: So that certainly it is no Blasphemy at all to equal Christ with God; for in him are the Riches of the Deity, *and the Fulness of the Godhead dwells in him bodily*, as you may see, *Col.* 2. 9. This is the [illegible] Argument: He is for time *co-eternal*, for nature *co-essential*, for dignity *co-equal* with the Father.

Secondly

Secondly, I shall lay down this Argument to prove the Deity of Jesus Christ: Consider his work of Creation; surely he that made Heaven and Earth must needs be a God: You will yeild to this; for says the Lord himself, *All the gods that have not made Heaven and Earth, shall perish from the Earth, and from under Heaven*, Jer. 10. 11. But now Beloved, Jesus Christ hath made the Heavens and the Earth, and all things therein; and therefore he is God. See a few Scriptures for this, *John* 1. 3. *All things were made by Him*, [Mark, this is by Christ, all things were made by Him] *and without Him was nothing made that was made*, Col. 1. 16. *By Him were all things created in Heaven and in Earth, visible and invisible; all things were made by Him and for Him.* So again, *John* 1. 10 *He was in the World, and the World was made by Him, and the World knew Him not.* Now Beloved, had not Christ been God, He could not have made Heaven and Earth; and therefore he is a God of Glory, the great God that now sitteth on the Throne, for he created Heaven and Earth, and all things therein.

Thirdly, That Christ is true and perfect God appears, if you consider the works of Miracles which he did in the days of his flesh. Here is another unanswerable Argument to prove the Godhead of Jesus Christ: *The Winds and Seas obey him, the Devils came out of the*

saith the Blind received their sight, the Lame walk, and the Deaf heard, the Dumb spake, Lepers were cleansed, the Dead were raised, the Sick were healed. O who could do this, but a God, as you may see, *Mat.* 11.5.

But you may say, *The Apostles did great Miracles, and yet they were no Gods.*

It is true, they did great Miracles, but in whose Name did they do it, and by whose power and strength did they do it? Was it in their own names, and by their own power?

No Beloved, they themselves confess the contrary, *Acts* 3.12,13. They tell you, *It is not by their own power, but in the Name and Power of Jesus Christ.* So in Acts 4.10. *We do it in the Name of Christ.* So that Beloved, this is a strong Argument to prove the Deity of *Christ*; they did great Miracles in his Name, and by his power his disciples did great Miracles. And with this Christ satisfied *John's* disciples, *Go and tell what things you hear and see, how the lame walk, and the blind receive their sight:* Go and tell *John.* Now I say, these great things could be don by none but a great God! and therefore Jesus Christ is not onely the Son of Man, but the Son of God, even God *blessed for ever.*

But fourthly, Consider, Divine Worship is [illegible] Christ: Now Worship is proper only to *Him that made heaven & earth,* [illegible] said the Angel, *Rev.* 4.7. Worship [illegible] to God Almighty. Now

Now Beloved, all the Acts of Worship that belong to God the Father, are given to the Son Jesus Christ; both Angels and Men are commanded to worship Christ; Angels are commanded to worship Him as well as we; *Heb.* 1.6. *Let all the Angels of God worship Him*, Phil. 2.10. *That at the Name of Jesus every knee should bow, of things in Heaven, and things on Earth.* Mark sirs, things in Heaven, as well as things on Earth must worship Christ; and Christ himself says, *John* 14.1. *Ye believe in God, believe also in me.*

Now Beloved, we are commanded to pray *to Christ, to glorifie Him, to believe in Him, to honour Him and worship Him*: and therefore the Saints have prayed, *Lord Jesus receive my Spirit*, as *Stephen* did. So that you see Worship is due to Christ, both from Angels and Men, and therefore he must needs be God.

Fifthly, There were clear Predictions of the coming of Christ under the Old Testament: No sooner was man fallen, but Christ was promised, *The Seed of the Woman shall break the Serpents head*; All the Prophets foretold of the *Messias*; *Isaiah*, *Jeremiah*, *Hosea*, *Daniel*, *Malachi*, and the rest of them, how falsly he should be accused, and basely he should be used. And therefore this will be enough to condemn the unbelieving *Jews*, and make them speechless at the great Day of Account.

I might give you the saying of the same Prophets; but you may find them your selves; search the Old Testament, and you will find them all speak more or less of Jesus Christ. Thus have I clearly proved by expres Scriptures and undeniable Arguments, that Jesus Christ is true and perfect God. I proceed to the *Use* and *Application* of it to our selves.

Use. The first Use shall be for Information. If it be so that Jesus Christ is True and Perfect God, then though this be a strange Truth to some, yet it is a sound Truth. Though the Mystery be deep, the Divinity is True, that he who made man, became man, suffered by man, and for man; *Without controversie* (saves the Apostle) *Great is the Mystery of Godliness*; What is the matter? *God manifested in the flesh*, 1 Tim. 3. 16. Without controversie, without all doubt, a great Mystery says the Apostle, *God manifest in the flesh.*

The School-men compare the Incarnation of Jesus Christ to a garment made by three Sisters, and one of them wears it; So all the three Persons in the Trinity had a hand in the Garment of Christs flesh, but the second Person he only wore it; he was God manifest in the flesh: and this is a great Mystery.

And truly, it is a great Mystery, for happier men to become a curse, *Gal.* 3. for him that made the Angels to become *lower than the Angels*,

[illegible] to become a creature, for him that hath the Riches of all in himself, to become poor; O this is a great Myſtery, that He whom the Heaven of Heavens cannot contain, his glory ſhould be wrapt in the rags of fleſh; that the great God ſhould take upon him a piece of Earth; that he who hangs the Earth upon nothing, ſhould hang upon a Croſs between two Theeves; truly a great Myſtery, that he who Rules the Stars, ſhould ſuck the breaſts; that he who Thunders in the Clouds ſhould be Cradled in a Manger; O a great Myſtery, that *Abrahams* Lord ſhould become *Abrahams* Son; that the God of *Abraham* ſhould take upon him *Abrahams* Seed; what a Myſtery is this! He was conceived in the Bowels of his Mother, that we might be received into the Boſome of his Father. Therefore ſaith the Apoſtle, *Without controverſie great is the Myſtery of Godlineſs, God manifeſt in the fleſh.* Gods Son became mans ſon, that we poor mens ſons might become Gods Sons.

But ſecondly, Is Jeſus Chriſt true and perfect God? my ſecond inference is this, that Jeſus Chriſt is a precious Chriſt; He is Honey in the mouth, Beauty in the eye, Joy in the heart, and Muſick in the ear. *Let all their money periſh with them, who eſteem all the gold in the world worth one daies ſociety with Jeſus Chriſt.* So ſpake Great Marquels, when he was tempted with money.

O

O Christ Members are the happiest, Christs Comforts are the sweetest, Christs Reward is the highest, Christs Precepts are the purest, Christs Glory is the greatest, Christs Love is the truest, Christs Riches are the most precious; He is the Glory of *God*, the Paradise of Angels, the Beauty of Heaven, the Redeemer of men. In *Heb.* 1.3. He is there called *The Brightness of his Fathers Glory*. He is the rich Jewel in the cabinet of Glory; He is that sparkling Pearl; whosoever hath him cannot be poor; and whosoever wants him cannot be rich.

Thirdly, If Christ be true and perfect God, then Christs Members are the greatest and the happiest. Christ is God Almighty's only Son, Believers are God Almighty's only Daughters, you read of Gods Daughter, *Psal.* 45. *Christ is the King*, Believers are the Queen; Christ is the *Bridegroom*, Believers are his Bride: Christ is the *Lamb*, Believers are his Wife, *Rev.* 21.9.

What shall I say? The Angels in Glory are in a very glorious State; and yet let me tell you, Believers in Christ be higher than Angels: they are Servants, we are Members: They be the Friends of the Bridegroom, we are the Bride; They have their personal glory, we have the same glory for substance with Jesus Christ; *John* 17. *The Glory which thou hast given me*, (saves Christ) *I have given them.*

Believers be nearer the Throne than Angels; and this doth wonderfully speak out that, *we are higher than the Angels.* Rev. 5. *The four Beasts are nearer the Throne then the Angels.*

O Beloved, how are Believers advanced! how high are we become, poor dust and ashes to be above Angels! And this is the great happiness which we get by Christs assuming our Nature for the Salvation of our Souls.

Again, Christs Members be not only the greatest, but the happiest; our renewed condition is as good in Christ as it was bad in *Adam.*

O we were not more cursed out of Christ, then we are blessed in Christ; Christ is as full of Life, as *Adam* was full of death; Christ is as full of sweetness to us, as *Adam* was of bitterness to us.

Truly soul, If thou canst say Christ is thine, I will speak next and say, Soul, thou hast that which is more worth than a Kings Ransom, that which is more worth than all that the Devil promised Christ when he shewed him all the Kingdoms of the World.

O the happiness of poor Believers! *There is no condemnation to them who belong to Christ Jesus,* Rom. 8. 1. therefore they are happy.

But fourthly, Is Christ Jesus true and perfect God? Then we infer from hence, that Gods Love and Good-will to mankind was very great. That

That Jesus Christ should come from Heaven to take our nature, that we might be partakers of the Divine Nature. Christ took upon him our shame, that we might be partakers of his Glory. One drop of his blood is more worth than a sea of ours; and yet he dyed our death, that we might live his Life; He suffered our hell, that we might enjoy his Heaven.

O how infinitely did he love us! he endured the sorest pains, that we might enjoy the sweetest pleasures.

The Scripture tells us, that *He came leaping*; he came with such a good Will, *He came leaping*. As you know when a man goes leaping, you may know that it is with a good will; he came leaping and skipping, *Cant.* 2. 8. he came *leaping on the Mountains, and skipping upon the Hills.* Leaping, sayes *Gregory*, how so? why sayes he, *From the Throne to the Womb, from the Womb to the cradle, from the cradle to the cross, and from thence to the Throne again; this was his leap.*

O how much did this *Jesus* suffer for poor Believers! He was hang'd upon the Cross in *Mount-Calvary*, that we might sit upon the Throne in *Mount-Sion*.

Use 2. Secondly, *By way of Exhortation*:

First, to Sinners, to unbelievers, to graceless persons, I have a few words to say.

O methinks I cannot but do to you, as Christ

once did to *Jerusalem*; when he came nigh the City, he wept over it. Truly, sinners, your state is a weeping state, your state is a miserable state, you lie open to all the Wrath, all the Vengeance, all the Curses under Heaven. O poor miserable sinners, cannot you pity your selves! the Lord of Heaven pitty you.

Did Jesus Christ come from Heaven to you sinners, and will not you come out of your sins to come to *Christ*? Did Christ come from his Fathers Bosome, and left his Throne, & Crown, and all his Glory, to come to the poor lost World, and to dye and suffer here for poor sinners! and what, sinners, will this make no Impression upon you?

Let me tell you, sirs, Christ came into the world for no other end, but only to die for poor sinners; it was the great design of Christ to save poor sinners. Sirs, if you will not credit me, look into the Scripture, and then surely you will believe it; 1 *Tim.* 1.15. *This is a faithful saying*, sayes the Apostle, *and worthy of all Acceptation, that Jesus Christ came into the World to save sinners*. Mark sirs, he came into the World to save sinners; Christ hanged upon the Cross, and wept upon the *Cross*, & bled upon the Cross, & dyed upon the Cross to save sinners; It was for poor sinners; all the hardships, wants, trials and buffetings which he met with, it was for the sakes of poor sinners. Christ hath

hath suffered all this wo & misery for thee, and wilt not thou leave thy Swearing, thy Drunkenness, and Wickedness for Christ? O the sad day that is coming upon thee! How canst thou answer this before God Almighty! That Jesus Christ, *the King of kings*, should come into the World, and abase himself so much as to be in a mean estate, and yet that this should nothing affect you; O who will pitty you, when you are damned, when you are howling and roaring in Hell, that would not pity your selves!

O for the Lord's sake consider, that God should come and take our Nature, that he should take our Raggs, that we might wear his Robes; and what, will you rather remain in your sins and die, than come to Christ for life? Oh sinners, for the Lords sake put off your Beggars Raggs, that you may put on his lovely Robes.

I have read of *Alexander the Great*, that when he came against a City, he used to set up a candle, and if they yielded before the candle was out, they should have Quarter; but if they stood out, then they must expect nothing but Hanging, Drawing, and Quartering. O Sirs, Christ sets up a candle to you, and if you will come in to day, you shall have Mercy, or else there will be none.

If all the Angels and Saints in Heaven should fall upon their knees, and say, *O Lord spare*

this poor creature, one dram of Mercy for him, it would not be regarded; the Lord would not hear them. And therefore for the Lords sake consider, men are sentenced not only for their sinfulness, but for their slothfulness. Men may perish for being servants that are unprofitable, as well as for Sinners that are abominable. Methinks you should take as much delight in those Precepts that enjoyn Holiness, as in those Promises that assure Happiness. If the Day of Mercy leave you graceless, the Day of Judgment will find you speechless. Though you may resist the Judgement that he lays before you, yet you can never resist the Judgement that he lays upon you. There is no standing before Christ, but by standing in Christ: Ungodly men fear no wrath, because they feel no wrath. Because they sin unpunished, they think there is no punishment for their sins. Because he goeth on to spare them, they go on to provoke him. As he addeth to their Lives, they adde to their Lusts. Because he is very merciful, they will be very sinful. Because he is very good, they will be very bad. Because Justice winks, men think think that it is blind. Because he doth not reprove for sin, they think he doth approve of sin. But enraged Justice will avenge the quarrel of abused Mercy. The longer God forbears, not finding amendment, the sorer he strikes, when he comes to Judgement.

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O Sinner, though the Patience of God be lasting, yet it is not everlasting. If by the warning-piece of God you be not amended, by the murthering-Piece of God you shall be consumed: The longer God is a fetching about his hand, the heavier will be the blow when it comes: *I gave her space to repent of her Fornication, but she repented not.* What follows? *Behold I will cast her into a bed, and them that commit adultery with her,* Rev. 2, 21, 22. The day that begins in Mercy, may end in Judgment. God is silent as long as our sins let him be quiet.

But know that God hath Vials of Wrath filled with Indignation, for Vessels of Wrath fitted for destruction. If Gods Mercies draw not to repentance, His Judgments will drive to destruction. The Sea of Damnation shall not be sweetned with a drop of Compassion.

O Sinners, either seek out a Saviour to deliver you from, or else find out a shoulder to bear you up under, the Wrath of God.

O that you would but consider your wayes; hath not God said; that no Swearers, nor Drunkards, nor Whore-mongers, nor Adulterers shall enter into the Kingdom of Heaven? And such are some of you, God knows it, and your conscience knows it, and yet you flatter your selves, and speak peace to your selves, when God speaks not a word of Peace to you.

O Sinners, think of this before the bottomless Pit hath shut her mouth upon you.

O do no longer neglect God, and your own salvation, *Heb*. 2.3. *How shall we escape if we neglect so great salvation!* If you neglect the great Salvation, you cannot escape the great Damnation.

Secondly, Believers, let me beseech you to stand fast, and to hold fast that which you have already, *Rev*. 2.25. *Be thou faithful unto death, and I will give thee a crown of life*, vers. 10. He hath a crown for Runners, but a curse for Runaways. As you look for happiness as long as God hath a being in heaven, so God looks for holiness as long as you have a being on earth. *As many as walk according to this Rule, peace be upon them*, Gal. 6.16. To tread in any other path on earth, is but to mistake your way to heaven. Whilst you are on this side Eternity, you must hold the Scepter of Grace in your hands, till God set the Crown of Glory upon your heads: this is the sparkling Diamond that is set in the Apostles Crown, 2 *Tim*. 4.7. *I have fought a good fight, I have finished my course, I have kept the Faith*. O Believers, it will be your happiness, your glory, your honour, another day, if in this day you be found faithful. O do not turn your backs upon the Truths of God, as too many in our days have done; they have gone from one Religion unto all, till at last they

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are come from all Religion unto none: that mans beginning was in Hypocrisie, whose ending is in Apostacy. Indifferency *in* Religion, is the next step to Apostacy *from* Religion. O do not make him to be a Stone for stumbling, that God hath made to be a Stone for building: If the *Golden Chain of Duty* will not hold you, the *Iron Chain of Darkness* shall bind you. If you abuse your Liberty in one World, you will lose your Liberty in another. If you had made as much conscience in your Liberty, as you have had Liberty for your Conscience, it had been well. That Soul was never related to Christ, that was never devoted to Christ. There is no obtaining the prize of Happiness, without running the race of Holiness. O for the Lords sake do not you *begin in the Spirit, and end in the flesh.* O do not put your hand to the Plough, and look backward. Be not true to the Father of Lyes, and false to the God of Truth. Keep close to the Son of God, to the Word of God, to the Ordinances of God, to the Day of God, to the Ministers of God, to the People of God, and thou wilt be safe. *Gal.*6.9. *Be not weary in well-doing, for in due season you shall reap, if you faint not.*

I shall wind up all with that saying of *Ignatius, They who adhere to them who adhere not to the Truth, shall never inherit the Kingdom of God.*

THE

THE EVERLASTING FATHER

CANT. 5. 16.
He is altogether Lovely.

The Doctrine,
That Jesus Christ is infinitely and superlatively lovely.

MAN is the Excellency of the Creator, the Saint is the Excellency of the Man, Grace is the Excellency of the Saint, Glory is the Excellency of Grace.

I now proceed to a fourth Title, and that is, *The Everlasting Father.* For this see *Isa.* 9. 6.

Beli-

Beloved, we have shewed you from the third Title, [*The Mighty God*] that Jesus Christ is true and perfect God, a Mighty God, mighty with God, mighty as God, the great and mighty God: But now this fourth Title holds him forth to be a Father; not onely a Father, but an Everlasting Father, *The Everlasting Father.*

The Proposition which I shall lay down from this Title, is this, *That God in Christ is a Believers Everlasting Father.* That I may clear up this Point, I shall lay down these Truths.

First, That God in Christ the everlasting Father, hath begot himself in us, and us in himself; *He is both the Author and Finisher of all our Faith,* Heb. 12. 2. of all our Joy, of all our Peace, of all our Life, of all our Salvation: He is a Father ever begetting, and bringing forth himself in us; his Light is in us, his Love is in us, his Nature is in us, his Wisdom is in us, his Power and Strength is in us; *Of his Fulness have we all received, grace for grace,* Joh. 1. 16. We Believers, we in time past, we in time present, we in time to come, we that were, we that are, we that shall be hereafter, shall receive of his Fulness; and therefore he is called *The Everlasting Father.*

He is the Sun, we are the Beams; he is the Fountain, we are the Streams; he is the Root, we are the Branches; he is the Head, we are

are the Members; he is the Father, we are the Children: and hence it is, that Believers are called his Off-spring; We are the *Off-spring of God*, sayes the Apostle:

In Creation God hath given us to our selves, but in Redemption he hath given himself to us: it is a greater favour to be converted than to be created; yea, far better to have no being, than not to have a new being; 'tis only the New Creature that is Heir of the New *Jerusalem*.

Secondly, God in Christ calls all his children by his Name, he puts his Name upon them.

Do you mark, sirs, *I will write upon them the Name of my God*, Rev. 3. 12. The Saints are called Godly from God, Christians from Christ, Spiritual from the Spirit, and Heavenly from Heaven, because their conversation is there, because their Head is there; and they be Heirs of Heaven: So the wicked be called Devillish, from the Devil; and Cursed from the Curse; and Worldlings from the World, and Sinners from Sin.

O the Difference, the great Difference that there is between the names of Saints, and the names of the Wicked. The ungodly be called *Dogs*, *Vipers*, *Swine*, *Thorns*, and *ravening Wolves*, who lick up and suck the blood of the Innocent: but the Saints they are called *Jewels*, *Treasures*, *Kings*, *Doves*, *Lillies*, and *Heirs of Glory*.

And hence it is, that some good men have gloried more in their name *Christian*, than in their name *Emperour*; and have thought it a greater Honour to be a Member of Christ, than to be a King upon a Throne; a greater Honour to be one of Christs *Little Ones*, than to be one of the Worlds *Great Ones*.

Indeed, A good Heart is better than a great Estate; inward Holiness is better than outward Happiness. A Christ without *Honours*, is better than *Honours* without a Christ. Piety without Prosperity, is better than Prosperity without Piety. Goodness without Greatness, is better than *Greatness* without *Goodness*. That's the second.

Thirdly, God in Christ is a Father who is tender and full of Bowels towards us his poor Children: When we were full of Blood, then he was full of Bowels.

Christ is more tender of his Body Mystical, than he was of his Body Natural: He suffered his Body Natural to be hungry, to be thirsty, to be weary, to hang upon the cross, to bleed upon the cross, to suffer upon the cross, to be pierced and bored with Nails upon the cross.

O he went into the Furnace to keep us out of the Flames.

But now, mark Sirs, for his Body Mystical; O how tender is he! he loves them, he pities them, he smiles upon them, he carries them in his

his bosome, and dandles them upon his knee:

O they are the beauty of his Eye, the joy of his heart; he cannot endure to see them wronged, to see them injured or abused, every blow they have goes to his very heart.

Saul, Saul, why persecutest thou me? You see how tender Christ is of his Body Mystical.

This is our *Jonas*, who threw himself into the Sea of his Fathers Wrath, to save us from drowning.

He hath shut the Door of *Hell*, to keep us from Perdition; and he hath opened the Gate of *Heaven*, to let us into Salvation. That's the third.

Fourthly, *God* in Christ is a *Father* that lays up for his *Children*, and lays out for his Children; he gives them something in Possession, but more in Reversion; a little in *Hand*, and a great deal in *Hope*.

First, *He* gives them something in hand, he lays out for us; *He* gives us the Air to breathe in, and the Earth to tread upon; he gives us the Sun, the Moon, and the Stars, Wind, Water and Fire; he gives us the Fishes of the Sea, the Beasts of the Earth, and the Fowls of the Air.

Poor Man lives by Death; our natural Life is preserved by the Death of the Creature, and our spiritual Life by the Death of our Saviour, so that I say we live by Death.

It

It is mans duty to serve God, since He hath made all the world to serve him, 1 *Tim.* 6. 17. says the Apostle, *Who gives us richly all things to enjoy.* Mark, he doth not only give us some things, but *all things*; not only all things, but *all things richly to enjoy.*

Secondly, God in Christ is a Father that layes up for his children, as well as layes out, *Psal.* 13. 19. *O how great is thy Goodness which thou hast laid up for them that fear thee! David* wonders at it. O how great is thy Goodness which thou hast laid up? Mark the word. So 2 *Tim.* 4. 8. *Henceforth is laid up for me a Crown of Righteousness.* What, only for you, *Paul?* No, *not only for me, but for all them that love his appearing.*

So again, see another Scripture for this, 1 *Cor.* 2 9. *As it is written*, says the Apostle, *Eye hath not seen, nor Ear heard, neither can it enter into the heart of man to conceive.*

Why sirs, what is this which Eye hath not seen, nor Ear heard, neither can it enter into the Heart of man to conceive? Why mark, *The things which God hath prepared for them that fear Him.*

O Beloved, God gives his Children the best Portion, the richest Portion, the greatest Portion; all things be theirs, Life is theirs, Death is theirs, Things present are theirs, And things to come is also theirs, yea, God is

theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? 1 Cor. 3. 23. God gives his Children in this world *A Talent of Grace*, and in the world to come, *A Talent of Glory*. They shall wear *Christs Crown* above, who wear his *Cross* below.

Fifthly, God in Christ doth Protect and Defend his children from their enemies, from Satan, from Sin, from the World, from the Curse, from the second Death, which is Hell, *Rev.* 2. 11. *He that overcometh, shall not be hurt by the second Death.*

Mark, a Believer may feel the stroke of death, but he shall never feel the sting of death; the first death may bring his body to corruption, but the second death shall never bring his Soul to damnation; though he may live a life that is dying, he shall not die a death that is living; he that is housed in Christ, shall never be housed in Hell. God protects his children from all wrongs and injuries: *Psal.* 105. 74. *He suffered no man to to do them wrong, yea he reproved Kings for their sakes.*

Pray mark the phrase well first, if Kings will lay on Saints the hand of Violence, God will lay on Kings the hand of Vengance; *He reproves Kings for their sakes.*

If Kings will wrong the poor Saints for Christs sake, Christ will reprove Kings for the Saints sake: so sayes the Word; they that be

gods

gods before men, be but men before God.

If men will throw Saints into prison for their Piety; the Saints God will throw them into Hell for their Iniquities. Mark what the Prophet sayes; *Isa.* 30. 33. *Tophet is prepared of old, yea for the King it is prepared*; as if so be the Prophet should speak so downright, as though Hell were chiefly prepared for great men.

O Hell is prepared for great men as well as mean. Those to whom God bestows great Mercies, if they abound in great Vices, God will inflict great Punishments: How shall they be able to lift up their heads before Christ, who do lift up their hands against him?

The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ, Acts 4 26. Christ will pass a sentence upon every sentence that hath past. He that sayes, *Come ye Blessed*, will also say, *Go ye Cursed*. That is the fifth.

Sixthly, God in Christ is a *Father* that teacheth his children, and instructeth them: *Thy children shall be all taught of the Lord*, Isa. 54. 13. All Gods children be taught of Him; He teacheth all his children; And what doth he teach them? Amongst other things, he teacheth his children these six Lessons.

First, He teacheth them to deny themselves. A true Believer will lay down his lusts at the

Command of Christ, and his life for the Sake of Christ.

Secondly, Christ Teacheth them contentment: Here is another Divine Lesson which Christ teacheth his Children. A Believer will be content to bear the Wrath of Man, for him that did bear the Wrath of God for him.

Thirdly, The vanity of the creature. He teacheth us that all things below are vanity and vexation of spirit.

A fourth thing, is, The sinfulness of Sin.

Fifthly, The Deceitfulness of the heart.

Sixthly, The Right Knowledge of himself.

O Christians, have you learned these Lessons, then let all your Actions be Christ-like, and walk as you have him for an Example. He lived to teach us how to live, and he died to teach us how to die; He that will not follow the Example of Christ's Life, shall never be saved by the Merits of his Death. As he is the Root on which a Saint grows, so he is the Rule by which a Saint squares: If he be not thy *Jacobs-staff* to guide thee to Heaven, he will never be thy *Jacobs Lader* to mount thee up to Heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ. God made one Son like to all, that he might make all his Sons like to One. If the Life of Christ be not your pattern, the death of Christ will never be your portion. That's the sixth.

Seventhly,

Seventhly, God in Christ is a *Father*, that ſtamps upon all his children the lovely Image of Jeſus Chriſt, they reſemble him to the very life. As it was ſaid of *Conſtantine's* Children, They reſembled their *Father* to the life: So we may ſay of Believers, they reſemble *Chriſt* to the life. *God* will ſuffer no man to wear the Livery of *Chriſt* upon him, who hath not the likeneſs of Chriſt within him. 2 *Cor.* 3. *ult.* *We all* (ſaith the Apoſtle) *beholding with open face, as in a glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, as by the Spirit of the Lord.*

O what a rare Jewel is Grace! the God of Grace calls it Glory; Mark, from Glory to Glory; Grace is called Glory, from Glory to Glory, that is from one Degree of Grace to another; grace is glory Militant, and glory is grace Triumphant; grace is glory begun, and glory is grace made perfect; grace is the firſt degree of glory, glory is the higheſt degree of grace; grace is the Seed, glory is the *Flower*; grace is the Ring, glory is the ſparkling Diamond in the Ring; grace is glories Infant, and glory is the perfect Man of grace; grace is the Spring, glory is the Harveſt: The Soul of man is the *Cabinet*, the grace of God is the Jewel; Chriſt will throw away the Cabinet where he finds not the Jewel: *He* that created us in his Image, will reſtore us to his Image. That is the ſeventh particular.

Eightly, God in Christ is a Father that never dies; other fathers be dead and gone, our Father *Abraham* is dead; our Father *Isaac* is dead, our Father *Jacob* is dead, and others be dead and gone. O but God in Christ is a Father that Lives for ever, that Loves for ever, that Reigns for ever: He is *the Father of Eternity, in Eternity, from Eternity, and to Eternity*, Prov. 8. He *was Always, is Always, shall be Always*, and he cannot but be Always, Rev. 1. 8. Christ is the same *before Time, in Time, and after Time*, Heb. 13. 8. *Jesus Christ is the same*, sayes the Apostle, *Yesterday, and to day, and for ever; of him, and from him, and through him, and to him, and for him are all things*, Col. 1. 16.

Ninthly, God in Christ is a Father that correcteth his children; all whom God loveth he chastiseth, though he loveth not to chastise: God hath one Son without sin, but no Son without sorrow; he had one Son without *Corruption*, but no Son without *Correction*, *Heb.* 12 6. *For whom the Lord loveth, he chasteneth; and scourgeth every Son whom he receiveth.* Rev. 3. 16. *As many as I love, I rebuke and chasten.* Afflictions are blessings to us, when we can bless God for the Afflictions.

Christ tells us, *That he that will be his Disciple must deny himself, take up his Cross and follow him*, Mat. 16. 24. There is a four-fold self that must be denied for Jesus Christ, or else we cannot be his Disciples.

1. A sinful Self. 2. A natural Self. 3. A Self-Righteousness. And 4. A Self-gain or lucre. Sinful-Self is to be destroyed, and Natural-Self is to be denied. We cannot enjoy our selves, till we deny our selves. God is as far from beating his Children for nothing, as he is from beating his Children to nothing.

The Application.

Is it so, that God in Christ is a Believers everlasting Father? O then what is so sweet a *Good* as Christ, and what is so great an *Evil* as Sin? O love *Christ* more and hate sin more: Christ brings Life with him, a Life of Grace, a Life of Comfort, a Life of Glory. But Sin brings Death with it, Death of Body, Death of Soul, Death here, and Death hereafter. O *the Blood of Christ speaketh better things than the Blood of Abel: Abels* blood cried for spilling, but Christs Blood cried for saving: *Abels* blood cried for *Vengeance*, but Christs Blood cried for *Mercy*. He is the Pearl of great price, for which the Rich Merchant sold all that he had, and bought it, and found more joy in this one Pearl, than ever he did with all that he had. O therefore let me beseech you that are his Children, to love him, and serve him; he is your Everlasting Father, therefore do his Will on Earth, as the Angels do in Heaven. You cannot complain of Him for want of Mercy; O let not Him complain of you for want of Duty. So good hath he been

to you, as that he hath not been wanting to you in any thing, and will you be wanting to him in every thing? A Son honoureth his Father, and a Servant his Master; *If then I be a Father, where is mine honour? If a Master, where is my fear?* Mal. 1.6. As a Father, so he will be reverenced for his Goodness, as a Master he will be feared for his Greatness. O what is that little he desireth of you, to that much he deserveth from you! If honour be not due to him, let it not be bestowed; if it be due to him, let it not be denied. If God do great things for his Children, he will not accept of small things from his Children. Do but see the great out-cry that God makes against his own Children, *Isa.* 1.2, *Hear, O Heavens, and be astonished, O Earth!* What's the matter? *I have nourished & brought up Children, and they have rebelled against me.* The nearer the Relation, the greater the Obligation; Christ is related to them as a Lord to his Servants, as a Father to his Children, as a Prince to his Subjects, as a Head to his Members. Where the Relation is neareſt, there the Provocation is greateſt. It is better to see Rebels become Children, than to see Children become Rebels. What Mother can endure to see those Lips that drew her Breasts, to suck her Blood? O Christians, you are more known to God than others; therefore you must more acknowledge him than others. You do not look

for

for so much splendour from the burning of a Candle, as from the shining of the Sun; nor for so much moisture from the dropping of a Bucket, as from the dissolving of a Cloud. To whom much is given, of them much shall be required. God doth not expect much where little is bestowed, nor accept little, where much is received. *Hear ye the word of the Lord, O Children of Israel, you onely have I known of all the Families of the earth*, Amos 3.2. God hath exalted you above others, and therefore you must do more for God than others. It was a great blemish upon *Hezekiah*, that his Returnings were not answerable to his Receivings. O Believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much. I shall wind up all with a word of comfort to the Children of God. O sirs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his Children; therefore fear not, fear not, it shall go well with you here and hereafter. *Luk.* 12. 32. *Fear not, little Flock, it is your Fathers good pleasure to give you the Kingdom. He will with-hold no good thing from you*, Psal. 84. 11. He gives Grace and Glory unto you. *Grace* is the Silver Link that draws the Golden Link of *Glory* after it.

BIBLIOTHECA BODLEIANA

THE

THE PRINCE OF PEACE.

CANT. 5. 16.
He is altogether Lovely.

The Doctrine,
That Jesus Christ is infinitely and superlatively lovely.

Here ever Christ is a Priest for Redemption, he is a Prince for Dominion; wherever he is a Saviour, there he is a Ruler; where he is a Fountain of Happiness there he is a Fountain of Holiness, where he is a Redeemer, there he

Refiner, wherever he takes a Burden from off the creatures *Back*, there he lays a Yoke upon the creatures Neck: *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us*, Isa. 33. 22.

I shall now proceed to the fifth Title of Jesus Christ, which is *Prince of Peace*; This you have in *Isa.* 9. 6.

It is the happiness of the Church of God, that although they cannot give Peace, ye they may get Peace; though they cannot settle it on Earth, yet they may seek it from Heaven. Peace is the well-being of all other Enjoyments; all other Mercies suck their Livelihood at the breast of Peace; it is the Mother of all Prosperity: As the Life of old *Jacob*, was wrapt up in the Life of the Lad *Benjamin*, so is all Happiness wrapt up in Peace. It is the felicity of the Saints on Earth, and the glory of the Angels in Heaven. When the old *Hebrews* wisht any happiness to any one, they onely used this expression, *Peace be unto you.*

From this Title of Christ, I shall lay down two Propositions:

First, *That Sions King is a peaceable King.*

Secondly, *That the Lord Jesus Christ, the Prince of Peace, is the Cause and Foundation of a Believers Peace.*

Doct. These two points lie full in the words, but I shall onelie speak to the latter, to wit,

That

That Jesus Christ, the Prince of Peace, is the Cause and Foundation of a Believers Peace. In the prosecution of it, I shall shew you four things.

1. He is the Peace-bringer.
2. The Peace-maker.
3. The Peace-giver.
4. He is the Prince of Peace, or a peaceable Prince.

First, Jesus Christ is the Peace-bringer: He brought in Everlasting Peace by Righteousness, and not by a Sword, *Luk.*2.14. *Peace on Earth, and Good-Will towards Men.* Why was the Bread of Life an hungry, but that he might feed the *Hungry* with the Bread of Life? Why was Rest it self weary, but to give the Weary rest? Why was the Prince of Peace in trouble, but that the Troubled might have Peace? None but the Image of God, could restore us to Gods Image: None but the Beloved of God, could make us beloved to God: None but the natural Son, could make us Sons: None but the Wisdom of God could make us wise: None but the Prince of Peace could bring the God of peace, and the peace of God to poor Sinners; and therefore he is called *our Peace*, Eph.2.14. O what is so sweet a *Good* as *Christ*, and what so great an Evil as Sin? The former brings us to joy and peace, the latter brings us to woe and misery. That's the first.

Second.

Secondly, He is the Peace-maker, as well as the Peace-bringer; he is the *Peace-maker* between God and Men: Sin is the great Make-bate between God and the Soul; Sin is a Wall of Separation between God and us, but the *Prince of Peace* maketh *Peace* between God and us. He paid all debts and took up all controversies, and blotted out the hand-writing, and hath broken down the partition-wall, and made up the great breach between God and man, 2 *Cor.* 5. 19. *God was in Christ reconciling the world to himself.* Mark, 'tis in *Christ*. So likewise elsewhere, *You who were sometimes far off, be made nigh by the Blood of Christ.*

He is our *Peace-maker*; the *Prince of Peace* maketh *Peace* between *God* and us, he reconciles *God* to man, and man to *God*; so that though *God* might justly be displeased with us, yet in his Son he is well pleased with us; *God* is more pleased with a *Believer* for *Christ's* sake, then he was displeased with him for sins sake.

Thirdly, Jesus Christ is the *Peace-giver*. Alas, poor sinners, we have no peace with *God*, no *Peace* with Angels, no *Peace* with Conscience, not one with another, till the *Prince of Peace* gives it us; *Peace I leave with you, Peace I give unto you*, said our Lord to his Disciples, *Joh.* 14. 27.

O he gives us *Peace* with *God*; Rom. 5. 1.

We

We have Peace with God, through our Lord Jesus Christ. Christ gives that peace which the World cannot take from us. Worldly troubles cannot overwhelm Heavenly peace.

Fourthly, He is the Prince of Peace, or the peaceable Prince, so he is stiled; not only *Peace*, but *the Prince of Peace.* Indeed Beloved, he is all peace to a Believer: *Her ways are ways of pleasantness, and all her paths are peace*, speaking of Christ, *Prov.* 3.17. Mark, *All her paths are Peace.* Now what are these paths? I shall name six to you:

1. The Path of Repentance.
2. Of Faith.
3. Of Truth.
4. Of Self-denial.
5. Of Obedience.
6. Of Holiness.

These are all Paths of Peace, and peaceable Paths. O Sirs, there is no peace to be found, but in the paths of peace. As all his Works are great and marvellous, so all his Ways are peace and pleasantness.

Secondly, His Gospel is a Gospel of Peace. 'Tis a great mercy to enjoy the Gospel of peace, but a greater mercy to enjoy the peace of the Gospel.

Thirdly, His Reward is Peace, *Isa.* 57.2. *He shall enter into Peace.* Here the Joys of Heaven are called Peace: The true Sons of Peace

and the peaceable Sons of Truth, shall be crowned with Peace, they shall enter into Peace.

And thus, Beloved, I have briefly, yet I hope fully proved the point, *That Jesus Christ is the Cause and Foundation of a Believers peace.*

USES.

Now for the Application of the Point, I shall reduce it to three heads:

First, For Information.

Secondly, For Examination.

Thirdly, For Exhortation.

First, By way of *Information.*

Here we may see what great need we stand in of Jesus Christ: O Christians, Is Jesus Christ the Cause and Foundation of all our Peace? Then we have no right or title to Peace, but by the Prince of Peace. *We have Peace with God,* says the Apostle, but how? *Through our Lord Jesus Christ*; we are reconciled to God in Jesus Christ; *And we who are afar off* (says *Paul*) *are made nigh by the Blood of Christ.* We are only acceptable in the Beloved. So that Beloved, 'tis all in Christ & through Christ that we have our peace. A Christless man is a peaceless man, he hath no peace with God, no peace with Angels, no peace with Conscience. Till we are Christs Friends, we are our own Foes. 'Tis true, a wicked man may speak peace to himself, but God speaks not a jot of peace to him: he may speak peace to himself, till he falls into everlasting

lasting flames; God is his enemy, the Devil is his foe, Angels hate him, all creatures cry for vengeance upon him. Isa. 57.21. *There is no Peace to the wicked, saith my God*; no, not a word, not a dram of peace for a person who is out of Christ. Therefore, O sirs, consider what need you stand in of *the Prince of Peace*.

Secondly, it informs us, That to have Peace with our Creator and Maker, is the sweetest and best thing in the World. O how infinitely sweet is Peace! What is sweeter than Peace? Alas, Gold is but dust, Pleasures are but toyes, Wit is but a flash, Beauty but a blast, Honour but a Rattle, Life is but a vapour; O but Peace is sweeter than the sweetest, and better than the best of all these.

First, *Because* he that hath Peace with God, may come boldly to God, *Heb.*4.16.

Secondly, He that hath Peace with *God*, hath communion and fellowship with God, 1 *Joh.* 1. 3. *Truly our fellowship is with the Father, and with his Son Jesus Christ.*

3dly, *He* that is at peace with *God*, is a Son of God; Peace is of all others the most sweet. O it is Wine to comfort us, and *Bread* to nourish us: it makes a man live comfortably, and die chearfully.

Thirdly, If Jesus Christ the Prince of *Peace*, be the cause and foundation of all our *Peace*, then he that wants the *Prince* of *Peace*, wants

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all good things; he is the miserablest man in the world that is without Christ; he wants reconciliation with God, and interest in Christ; he wants the sealing and comforting of the Spirit; he wants Justification, Sanctification, and Adoption; he wants pardon of sin, power against sin, and freedome from the dominion of sin; he wants that *Favour* which is better than Life, that Joy which is unspeakable and full of glory; and that Faith, a dram of which is more worth than a Kings Ransom; he wants those Riches which perish not, those Evidences for Heaven that fail not, that Love which dies not, that Kingdom which shakes not.

O Beloved, how many things doth he want, which wants Christ? *He is wretched, and miserable, and poor, and blind, and naked*, Rev. 3.17. Christ is a Pearl, whosoever hath Him can never be poor, and whosoever wants Him can never be rich: Did but men see all in this Pearl of price, then they would sell all to purchase it.

Fourthly, If Jesus Christ be the cause and foundation of our Peace, then it is our greatest concernment to get into favour with the Prince of peace. *Many seek the Rulers favour*, sayes the Scripture; But O seek ye the favour of this Prince, poor souls; without him there is no Mercy, nor Eternal Life. *For this is life Eternal, To know thee the only true God, and Jesus Christ whom thou hast sent*, Joh 17.4.

Use 2.

Secondly, By way of *Examination* and *Self-tryal*: The tryal of our selves, is the ready way to the knowledge of our selves.

O Christians, would you see your *God*, then cast your eyes upward: Would you see your selves? Then cast your eyes inward. Contemplation is a glass to see our God in, but Examination is a glass to see our selves in. 'Tis of greater concernment to know the estate of our hearts, than to know the state of our Kingdom.

And therefore I beseech you examine your selves, that you may know your selves, that you may know whose you are while you live, and whither you shall go when you die, and what will become of you to all Eternity.

O bring your selves to the Tryal, and try your selves, and see whether you be in the Faith, and the *Faith* in you. Faith is such a grace, that not a man can be saved without it, and not a man can be damned that hath it.

O see whether you be in the narrow way that leads to Life, or in the broad way to Death; whether your hearts be *Chairs* for Vice to sit in, or Thrones for Grace to rule in; whether you are one of Christ's Spouse, or the Devil's Harlots; *Heirs* of *Heaven*, or *Heirs* of *Hell*; Satan's Bond-men, or God's Free-men? Examination

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is the beaten path to perfection. 1 *Cor.* 1. 26. *Not many Wise, not many Mighty, not many Noble are called.* 'Tis seldom seen that the sparkling Diamond of a great estate is set in the Gold-Ring of a gracious heart. A man may be great with *Saul*; and graceless; Rich with *Dives*, and miserable; the richest are oftentimes the poorest, and the poorest oftentimes the richest. O how many thread-bare souls may there be found under silken Coats and purple Robes! They who live most downward, die most upward. A sight of our selves in Grace will certainly bring us to a sight of our selves in Glory. Those sins shall never make a *Hell* for us, that be a *Hell* to us.

Use 3.

But it is time to turn my speech into an *Exhortation*, and O that you would encourage me with your Resolutions to obey my Message this day! that is, to make your peace with the Prince of peace, that you may be the Sons of peace, that you may be Righteous before God, and Holy before men; that you may gloriously shine in glory, and that you may have peace with God, and with Angels, with your own Consciences, and with one another.

Well what say you in answer to my Message? shall the Prince of *peace* be your Love and Lord, your Neareſt and Deareſt, your Joy and your Delight? Will you kiss the Son, will

you make your peace with the God of of peace, and give up your ſouls and lives to be ruled by him? Theſe things I exhort you to, and God expects them at your hands; *But* that this Exhortation may ſtay with you, I ſhall back it with ſome preſſing Conſiderations.

Firſt, Conſider God's goodneſs and good will towards men; God hath given you rich means, that you may make and ſecure your peace with God. Firſt, *He* hath given you the Law and the Gospel.

Secondly, He hath graciouſly given Time and Opportunities.

Thirdly, Mercies and Afflictions; Mercies to draw you, and Afflictions to drive you.

Fourthly, He hath given you both inward and outward Preachers; by outward *Preachers* I mean the Miniſters of Chriſt, who beſeech and intreat you for *Chriſts* ſake to be reconciled to God, and make your peace with God; By inward Preachers, I mean your own Conſciences, that judge, and check you, and reprove you for your Sins and Abominations.

Fifthly, He hath given you Precepts and Promiſes; Precepts, commanding you to do, and Promiſes, aſſuring you of a glorious Reward for your doing.

Sixth'y, The Spirit and *Convictions*, *Gen.6. My Spirit ſhall not always ſtrive with man.* O how

how long will you yet ſtand out againſt God? What have you to ſay againſt this? How can you anſwer this when you and I ſhall appear before Gods Judgment Seat? Have you any thing to ſay againſt this? O, ſad will be your end, unleſs you make your peace with God: And therefore ſeeing God in Infinite Mercy hath given theſe things to you, ſee that you make and ſecure your *Peace* with him.

He that lives in ſin without repentance, ſhall dye in ſin without forgiveneſs. That's the firſt.

Secondly, God invites and woos you to come and make your Peace with him, *Iſa* 55. 1. *Ho every one that thirſteth, Come ye to the Waters, and he that hath no money, Come ye, buy and eat, yea come, buy Wine and Milk without money and without price.*

Beloved, Here are three *Comes* in this Text, to ſhew the infinite willingneſs of God to ſave poor ſinners, *Rev.* 22. 17. *The Bride and the Spirit ſay, Come*; here are three comes again in this: *and whoſoever will, let him take of the Water of Life freely, and he that is thirſty let him come.* What, are there none thirſty here among you? Do none thirſt here for Chriſt, and *Grace*, and Heaven? If you do, come firſt, here you may have Grace, Mercy, and Happineſs. Now for the Lords ſake conſider, wherefore is all this, but that you may make your peace with God.

Shall the God of Heaven call, and will not you hear? What, will you rather ſtay in your ſins and die, than go to Chriſt for Life? O ſirs, go to the *Prince of peace* for peace; that you may have peace; If you do not lay your ſins to your hearts that you may be humbled for them, God will lay them to your charge that you may be damned for them.

A third conſideration is this; Either you muſt taſte of God's Goodneſs, or of his Fury: There is not a man, woman or child amongſt you, but muſt partake of the one or the other, your portion will be either joy or ſorrow, either deſolation or conſolation; if you be not Trees for bearing, you muſt be Trees for burning: If you are not for fruit, you muſt be for flames; if you do not ſwim in the water-works of Repentance, you ſhall burn in the fire-works of Vengeance; If you will not go and make your peace with *God*, that you may have Heaven, you ſhall go to Hell for not making your peace, one of them you muſt do. O ſirs, I have ſet Life and Death, Heaven and *Hell*, Bitter and Sweet before you this day; Will you make your peace with *God* or not? will you ſtill go on in a way of wickedneſs, breaking his Laws, grieving his Spirit? Will you dye a natural Death before you live a ſpiritual Life; then I ſay, if you live ſo and dye ſo, you ſhall be damned with the damned in *Hell*,

and

and punished with the punishment of *Hell*; and be sent to *Hell* with loads of Wrath upon your backs; *You shall have your part in that Lake which burns with fire and brimstone, which is the second death; He that believes shall be saved, and he that believeth not shall be damned*, said our Lord, *Mark* 16.16. O Sirs, it is better to repent without perishing, then to perish without repenting; and therefore look to it as well as you will, are you able to deal with God? Alas, alas, all the world is but as a drop of water in comparison of God, and therefore make your peace with him, *Heb.*2.3. *How shall we escape if we neglect so great Salvation.*

Fourthly, Consider what the Damned in *Hell* would give for those offers amd proffers of Mercy that are now offered to you. Certainly they would give ten thousand worlds if they had them, for those Opportunities that you enjoy. Should *God* say to poor wretches that are now suffering in *Hell* for their Drunkenness upon Earth, and their Whoring and Abominations, as he doth to us, *Come to me all ye that are weary and heavy laden, and I will give you rest*; O how earnestly would they run and catch the Word out of God's mouth.

O Beloved, The Devils are too well acquainted with misery, to put by mercy, if it were offered to them.

But alas, alas, poor damned wretches, there is not a dram of Mercy for them, no not so much as a drop of water to cool their flaming Tongues.

O that you would consider of this, and make your Peace with God before Death comes, which may be the next night, for ought you know. If you lose your Golden Season, you lose your Souls.

O therefore make your peace with God, that it may not be said to you, as it was once to *Jerusalem*, Luk. 10. 42. *O that thou hadst known in this thy day the things that concern thy peace, but now they are hid from thy eyes!* Here was a weeping word, a sad word to *Jerusalem*.

Alas, now it is hid from their eyes, their golden season is gon, there is no peace to be had: And therefore I beg of you as though I were condemned and begging for my Life, so I beg of you in the bowels of Christ, and for your peace with God.

Fifthly, Seriously consider the multitude of sins thou art guilty of, even more than the hairs of thy head, or the sand on the sea shore, or the Stars in the Heavens, which are enumerable; saith *David*, They are more than the hairs of my head, *Psal.* 40. 12.

Alas, one of thy sins were enough to sink thee into *Hell* for ever. Ah what advantage doth *Dives* reap in Hell of all the delicate banquets

banquets that he had on Earth; O think of that time wherein you shall be ashamed of nothing but your wickedness, and glory in nothing but your Holiness.

Sin it is like a Serpent in the bosom that is stinging, or like a Thief in the Closet that is stealing, or like Poyson in the stomach that is pining, or like a Sword in the bowels that is killing: some are in Hell already for the same sins thou livest in, and if thou livest and dyest without *Christ*, thou shalt ere long be with them; therefore I say, make thy peace with God.

Sixthly, *Consider*, that there is more bitterness following upon sins endings, then ever there was sweetness flowing from sins actings. You that see nothing but *well* in its commission, will suffer nothing but *wo* in its conclusion. It is better here to forego the pleasures of sin, than hereafter to undergo the pain of sin. You that sin for profit, will never profit by your sins. He that likes the works of sin to do them, will never like the wages of sin, to have them. Sin is both shameful and damnable, it shames men in this world, and damns them in the other world. It is like *Judas* that at first salutes us, but at last betrays us; or like *Dalilah*, to smile in our faces, and betray us into our enemies hands. O Sinners, think of this, and part with your sins, that you may meet with your Saviour, and make your peace with him.

Seventhly,

Seventhly, Conſider the heavy Judgements that hang over your heads; you lie open to all the Judgements in this Life, and Torments in the Life to come. O you Sinners, the day is haſtening upon you, wherein you will have Miſery without Mercy, Sorrow without Succour, Pain without Eaſe, Puniſhment without Pity, and Torment without End, unleſs Repentance do prevent. *2 Theſ.* 1.7. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his Power.* O let the hearing of this, prevent the feeling of this, poor ſinner.

Eighthly and laſtly, If none of the former Arguments or Conſiderations will prevail with you, to make your peace with the Prince of peace, yet let this one I beſeech you, and that is, The readineſs and willingneſs of God to give Chriſt, and Chriſt to give himſelf to you. O ſinners, is God willing to give his Son, and are you not willing to receive his Son? Conſider the willingneſs of God, *Behold I ſtand at the door and knock, if any man hear my Voice and open the door, I will come into him, and ſup with him.*

Mark ſinners, Here behold I ſtand! who I, I, that

that have Heaven to give, I that have a Crown to give, I that have all Joys to give, I that have my ſelf to give, I ſtand and knock. Do you ſee this, poor ſinners, who it is that ſtands at the door of your hearts, and knocks? Why it is the King of Saints, the Prince of Peace, the Mighty *God*, and will you not open to him? What, are you unwilling to be ſaved, to go to Heaven, and to be happy for ever? What, are you unwilling to be delivered from Satan, from Sin, and from the flames of *Hell*? If you be willing, then make your peace with *God*, for *God* is willing to open *Heaven* to you, if you be but willing to open your hearts to him; he is willing to ſave you, if you be but willing to be ſaved; he is willing to give a *Chriſt*, if you be but willing to receive a *Chriſt*. And therefore poor Souls, let theſe *Conſiderations* provoke you to go for Life to the Lord of Life; to go for peace to the Prince of peace; to go for grace to the *God* of grace. Where Man is ſo induſtrious, as to do his beſt; there *God* is ſo indulgent, as to forgive his worſt.

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THE ELECT PRECIOVS.

CANT. 5. 16.
He is altogether Lovely.

The Doctrine,
That Jesus Christ is infinitely and superlatively lovely.

WHo can be weary of preaching, hearing, reading, or learning of Christ, who is so lovely! *Mahomet* is the *Turks* Love, *Moses* is the *Jews* Love, the *Pope* is the *Papists* Love, but CHRIST is a Believers Love. I shall now make some entrance

trance upon Christs fixt famous and lovely Title, *The Elect Precious.* This you have in 1 Pet. 2. 6.

From this excellent Title, I shall lay down two Propositions.

Doct. 1. *That Jesus Christ the Mediator is God the Fathers Elect.*

I pray mark sirs, there is a threefold Elect of God.

First, The Elect JESUS, in *Isa.* 42. 1. *Behold my Servant, my Elect,* says the Father, speaking of Christ.

Secondly, The Elect Angels, in 1 *Tim.* 5. 21. *I charge thee before God and our Lord Jesus Christ, and the Elect Angels.*

Thirdly, The Elect Saints; and for this, see *Col.* 3. 12. *Put on therefore, as the Elect of God, holy and beloved, bowels of Mercies.*

But alas, what are the Elect Angels, or the Elect Saints, to the Elect Precious? It is only blessed Jesus that is the Elect Precious, and precious to the Elect.

But I shall not stand upon this point, but proceed to the second.

Doct. 2. Which is this, *That a crucified and glorified Christ, is very precious to all believing Saints.*

In handling of this precious point, I shall shew you five things.

First, That he is precious.

Secondly

Secondly, He is most precious.
Thirdly, He is all precious.
Fourthly, He is always precious.
And fifthly, Why he is so precious.

First, That he is precious. Jesus Christ is precious three ways, to *God*, to *Angels*, and to *Saints*.

1. To *God the Father*; and this will appear by what God the Father hath said himself of the Son, *Isa.* 42. 1. *My Elect in whom my Soul delighteth.* Here you see, Christians, what God saith of Christ. The Soul of God delights in the Son of God. So again, *Mat.* 3. 17. *This is my beloved Son in whom I am well pleased.* Mark here, not onely *pleased*, but *well pleased*.

O how precious is Christ to God the Father! The Lord Jesus, though he was a man of sorrow, yet he was not a man of sin; he had *correction*, but *no corruption*: He that was a way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but always pleased him in every thing, *Joh.* 8. verse 29. Christ there, speaking of himself, said, *I do always the things that please him.*

O Friends, it will be your Glory, your Crown, your Honour and Happiness another day, if in this day you do the things that please God. So did Christ here, *I do always those things that*

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please him. Christ went about doing good; he must needs please the Father, *for he went about doing good*, Act. 10. 38. He did not always stay in a place, but he went about doing good.

And truly, if people were not made better by his coming, they might thank themselves, for he went about doing good. As he was never ill-imploy'd, so he was never un-imploy'd. As he opened the Scriptures to our Understandings, so he opened our Understandings to the Scriptures. That's the first.

2. He is very precious to the Angels, as well as to the *Father*: The Angels were very joyful at the birth of Christ their Lord, *They sang praises to God on high*, *Luk.* 2. 13, 14. See with what joy and triumph the Angels sang at the Birth of *Christ*. O how precious is Christ to the Elect Angels!

The Angels adore him; *Let all the Angels of God worship him*, Heb. 1. 6. The Lord of Hosts is worshipped by an Host of Angels; *Let all the Angels of God worship him.*

Secondly, The Angels desire to pry into the Mystery, the *Gospel of Grace*, as you may see 1 Pet. 1. 12. The Angels, though they are glorious to all Eternity, yet look upon it as not below them to pry into *Christs* Mystery. O Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, The Angels stand before him as wai-

ting-men

ting-men to serve God, and to serve such as are God's; when he bids them go, they go; and come, and they come; do this, and they do it: they do all his commands, *Psal.*103.20.

Jesus Christ is the Creator of Angels, the Prince of Angels, the *Head* of Angels; and therefore no wonder though he be precious to Angels, *Col.*1.16. The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God? And well he may, for indeed he is the precious Jewel in the Cabinet of Glory.

3. Jesus Christ is precious to the Saints, as well as to the Father and Angels, 1*Pet.*2.7. You have there a full text to this purpose, *Unto you therefore which believe, he is precious*: Mark here, *Unto You*, What you? *To you therefore which believe, he is precious*: He's precious indeed to them that believe; and no wonder, he is a Believers All: now that which is his All, must needs be precious. Christ is his All; he's all that he hath, he's all that he enjoyeth, Christ is all that he is worth, he's all that they are; they are no such thing without him, they have nothing without him, and can do nothing without him; whatever they are worth, it is he that makes them worth it. A Believer is a very rich person, he is more worth than ten thousand worlds. Is not he rich that hath all? Now the Believer hath all in Christ, 1*Cor.*3.21.

Therefore let no man glory in men; that is too low, you glory in less than you ought, for all things are yours; what will you glory in so little, when you have so much? *All things are yours*, whether *Paul*, or *Apollos*, or *Cephas*, or life or death, things present, or things to come; how comes this about now? *for ye are Christ's*, there it comes about: All the good that any Believer hath, it comes from Christ; *To me to live, is Christ*, sayes *Paul*, *and to die is Gain.* 'Tis not worth a mans while to live, unless he live in Christ; Christ is the gain of a Believer Living or Dying; So that whatever is good for a Believer, he is beholding to Christ for it; sayes he, *All things are yours, and ye are Christs.*

Now Sirs, let me give you a little more particular account of the Christians worth, an Inventory of his Estate, and all along I shall shew you, that Christ is the worth of all that. What is it that makes a Believer so precious, and so excellent? 'Tis such things as these.

1. *He's* a Living Man.
2. *He's* a Seeing Man.
3. He's a Person of *Honour.*
4. He hath a great deal of Joy, and hopes of more.
5. He is righteous and holy, and in a word, he is saved at the last.

These are the things that make a Christian so excellent a person, and he hath none

of this but by Christ, and all this alone by Christ.

First, This is the excellency of a Christian, that he's a living man. There is no man on Earth can in a spiritual sence be called a living man, but a Believer; all men be dead men but they that believe. You know it was said of the Prodigal, while he lived in his sins, he was dead; *This my Son that was dead, and is now alive*; when he believed, then he was alive.

Now as it is in the things of Nature, so in things of the Spirit; Life is the most valuable thing that we have; saith *Job*, *Skin for skin, and all that a man hath will he give for his Life*: a man will rather part with his Livelihood than with his Life, because his Life is so dear to him. Now Beloved, if natural Life be so desirable a thing, what is spiritual Life, that which in Scripture is called *the Life of God?* Now the Believer is the only living man, every other man is spiritually dead. But now how comes the Believer to live? by whom doth he live? Why, 'tis by Jesus Christ; *Gal.* 2.20. *I am crucified with Christ; notwithstanding I live.* What, crucified, and yet live! Yes, Christ was crucified, and yet lives; and so did *Paul* in a resemblance and conformity to Christ; *I live* (says he) *yet not I, but Christ which liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God.* So that Paul will

will be little his own, but only as he derived it from Christ. Christ lived in him, more than he himself lived.

Secondly, The Excellency of a Believer lies in this, that he is a *seeing man*; 'tis sight which puts the difference between person and person. It is a sad thing to be born blind, or to be blinded after a man is born. Now all men are either born blind; or blinded after they are born, or both.

Now Beloved, would you know how precious sight is? Ask a blind man who once could see. We reade of a poor man who comes running after Christ, and cryes out, *Lord have mercy upon me:* Why, what mercy was it that he begg'd with so much earnestnes? *O Lord, that I may receive my sight.* Now Sirs, if in Nature the having the light of our eyes be a thing that makes us so much more excellent than otherwise we should be without it; O then, how much valu should we put upon this Spiritual Light which refers to our souls! we can much better want the eyes of our heads, than the eyes of our understanding.

Now in a spiritual sence, there's no man a *seeing man* but a Believer: No men saw Christ savingly, but they who saw him believingly: every man but a Believer walks in darkness, nay he is darkness.

The Apostle, *Ephes.* 5. 8. tells us somewhat to this purpose, *You were sometimes darkness, but now are you light in the Lord*, in the Lord Jesus Christ. You see the *Believer* doth see, and how he comes to see; it is in the Lord that he sees; he was as dark as others, and as blind as others till he was in the Lord, and no sooner was he in the Lord, but he was light in the Lord. That's the second.

Thirdly, The Excellency of the *Believer* lies in this, that he is a very beautiful and honourable person.

Now *Beauty* and Honour be the taking, ravishing things of this World; and all but *Believers* be deformed persons, there is no beauty nor comliness why they should be desired: But now the *Believer* is a very lovely, beautiful person, he is so in the eyes of God, Ezek. 16: 13, 14. *And I put a Jewel on thy forehead, and Earring in thy ears*; and so goes on and says, *Thou wast exceeding beautiful, and didst prosper into a Kingdom*: But now, mark how she came by this beauty, in the next verse, *And thy Renown went forth among the Heathen for thy Beauty, for it was perfect through the Comliness that I put upon thee, saith the Lord God.* She was not only beautiful in the eyes of the Lord, but she had her beauty also from the Lord.

And as they are thus lovely and taking in the eyes of God, so also of good Angels and

Saints

Saints too. As glorious a place as *Heaven* is, the Angels think it not below them to wait upon the Images and Pictures of *Christ* here below; that is, to wait upon *Believers*, and be their Lord-Guardians here on Earth, *Heb.* 1. 14. *Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?* And this is not all they do for them; they will not leave them when they die, but take these lovely souls, and transport them to a better Country than ever this World was to them: for it is no Paradox to say this, That there is no *Believer* goes to *Heaven*, but he goes in the arms of Angels: *Luke* 16. In that Parabolical History of *Dives* and *Lazarus*, says the Text, *Lazarus dyed*, believing-*Lazarus* dyed, *and his soul was carried by Angels into Abraham's bosom*, that is, to Heaven. Oh what an Honour have *Believers* in their death, that the very Angels transport their souls to Heaven! And they are also very lovely and honourable in the eyes of all good men; the truth is, there are scarce any men fit company for *Believers*, but *Believers*; And therefore says the Apostle, *Be not unequally yoaked, Believers with Unbelievers.*

Now good men be much taken with a *Believer*, though he be a stranger to them on all other accounts; they are very fond one of

another in this world, and had rather suffer together, than live with other men. Now that makes a Believer so excellent, that he's thus beautiful and honourable in the eyes of God, good Angels, and good men: Now all this Beauty and Honour they have from Christ; for that Text before quoted, *To you who believe he is an Honour*, so the words may be read: To Christ that makes them honourable in the eyes of God, and in the eyes of good Angels and men, and all the honour they have, it is through Christ, he is their worth in every capacity.

Fourthly, That which makes a Believer so excellent, is, that he hath joy; all other men have no joy, but that which is not worth the having.

Alas, the joy of the hypocrite what is it, but as the crackling of Thorns under a pot? but now a Believer hath a joy that no man intermeddleth with, nor no man partaketh of. But now, where hath he this joy? In and from the Lord, *These things I speak* (saves Christ) *that my joy might be in you*. They have it from the Lord, and having it from the Lord, they rejoyce in the Lord: *We rejoyce in Christ Jesus* (saith Paul) *and have no confidence in the flesh*.

Fifthly, Have they hope? it is from Christ, and indeed none have hope but they, for *without God*, and *without Christ*, and *without Hope* are put together, *Ephes.* 2. 12. but now the Believer

believer hath good hope, and this bears up, ma-

Alexander thought this so brave a thing, that when he gave to this man whole Countreys, and to another vast Treasures, and being asked what he would keep for himself, sayes he, *I will keep Hope*; for he thought it enough for so great and brave a soul as his, to hope for that which would make him do what ever he was able to do, or any one could think.

The hopes of Mercy, Joy and Peace, will carry a man through thousands of difficulties; Now the *Believer* hath this hope, but he hath it from Christ, *Col.* 1. 27. *Christ in you the hope of Glory.*

Sixthly, Are *they* wise, are *they* righteous, are *they holy?* none be so but they. Every sinner is a fool, and therefore in Scripture is called by the name of *Folly*; a man plays the fool all the time he spends out of the fear of God; all sinning time is fooling time.

Now the *Believer* is a wise man, and he is a righteous man, and a *holy* man. But how comes he to be thus now? Take an account of it, 1 *Cor.* 1. 30. pray mark here, how Christ is the All of a *Believer*, *Of Him are ye in Christ Jesus, who of God is made to us Wisdom, and Righteousness, and Sanctification, and Redemption.*

So that you see, if a *Believer* be a wise man, he may thank Christ for it; if he be a righteous man, if he be a holy man, he may thank Christ for it; for he of God is made to us wisdom, and Righteousness, and Sanctification and Redemption.

Lastly, In a word, Are they saved? and indeed this is the complement, the complement of all the rest. Are they saved? and none are saved but *Believers*, for sayes Christ, *He that believes shall be saved, and he that believes not shall be damned.*

The *Believer* is already in the state of Salvation, as the Unbeliever is in the state of Damnation; by Nature we are all children of wrath: Now Faith in Christ Jesus is the means that *God* appoints to free us from being children of wrath. Now he that believes is past this; he shall not be condemned, he shall be saved: And how comes he to be saved? 'tis by *Christ*, by believing in *Christ*.

Oh! Who is the Saviour but Christ? To be in *Christ* is *Heaven* below, and to be with Christ is *Heaven* above; but there is no being with *Christ* above, If we are not in *Christ* here below.

Thus you see: *Beloved*, what ever it is that makes the *Believer* excellent and precious, it is *Christ* that maketh him worth all that; he hath it all from Him, Christ is his all in all. Now put

all

all this together, and see if there be not great reason that Christ should be precious to Believers.

Secondly, As Jesus Christ is precious, so he is most precious; O sirs, Angels are precious, Saints are precious, Friends are precioos, Heaven is precious, but a Christ, a Saviour, is ten thousand times more precious than these; a Believer had rather have Christ without Heaven, than Heaven without Christ. *Whom have I in Heaven but thee? and there is none upon Earth which I desire besides thee*, Psal. 73.25.

Let a Believer search Heaven and Earth, yet he will find nothing comparable to God; to be near to him is our happiness, and to draw near to him is our holiness.

You will say, Beloved, Life is precious, Freedom is precious, Health is precious, Peace is precious, Food and Raiment is precious, Gold and Silver is precious, Parts and Gifts are precious, Jewels and Pearls are precious, Kingdoms and Crowns are precious; indeed they are in their places, but nothing in comparison of Jesus Christ.

Mark first, what the Apostle saith, *Phil.* 3. 8. *Yea doubtless, I account all things but loss for the excellency of the knowledge of Christ my Lord.*

I account all things but loss; nay that is not all,

all, *I count them but dung that I may win Christ*: What is our Life but a warfare, and what is the World but a thorowfare? It is onely the best of Beings, that can bestow the best of Blessings.

O how good is a Believers *God*, that doth not onely shorten his Pilgrimage for him, but sweeten his Pilgrimage to him! O Christ is a Believers ALL, and therefore he is more precious than all; he hath all in Christ, and nothing out of Christ; there is not such a thing as a Believer is, without him. By Faith we have an interest in Christ; and by having an interest in Christ, we have an interest in God; and by having an interest in God, we have an interest in all Things. The *Believer* is the onely blessed man, the onely happy man, the onely rich man, *Rev.* 21.7. *He that overcometh, shall inherit all things.*

O what a glorious Inheritance are they born to, that are New-born! All things are theirs, and they shall inherit all things. What can they desire more than all? All that *Christ* hath is theirs: His Wisdom is theirs to teach them, His Love is theirs to pity them, *His* Spirit is theirs to comfort them, His Word is theirs to counsel them, His Mercy is theirs to save them, His Angels are theirs to guard them, *His* Righteousness is theirs to justifie them, His Power is theirs to protect them, and His Glory is theirs to crown them.

O Christ cannot but be most precious to a Believer, because all his precious comforts come from Christ: The Lord Jesus is fairer than the faireſt, ſweeter than the ſweeteſt, nearer than the neareſt, and dearer than the deareſt, and richer than the richeſt, and better than the beſt; the *Elect Precious*, is of all the moſt precious:

Firſt, Becauſe he is the greateſt gift that God can give, or we can receive; *God ſo loved the World, that he gave his onely begotten Son*; this is more than if he had given us all the World; for God hath but one Son, and can make no more Sons; but God can make more worlds at his pleaſure: This Gift is God himſelf, and God can give us no greater Gift than himſelf: We may ſay, as one ſaid to *Caeſar*, when he gave him a great Reward: *This is too great a Gift*, ſaid he, *for me to receive*; Yea, but it is not too great a Gift for me to give, ſaid *Caeſar*.

Secondly, Becauſe he is the richeſt Gift that ever was given: *For Chriſt is All and in all*: If he hath given us Chriſt, *He will give us all things elſe*, Rom. 8.32. He is that one thing needful that brings all things; yea, he is that Gift of God; *If thou kneweſt the Gift of God*, (ſaid our Saviour, *John* 4.16) *thou wouldeſt have asked for it, and begged it of me*.

Why is Chriſt called, *The Gift of God*? Surely God hath given us more Gifts than one? True, but as one Sun is more worth than all the

the Stars, ſo this Gift excels them all, according to the Proverb, *We bleſs not God for Stars when the Sun ſhines; for when the Sun ſhines, the Stars appear not.*

Thirdly, *Becauſe* he is the choiceſt Gift that God hath to give; other Gifts he gives promiſcuouſly to *Good* and Bad, ſo as no man knoweth Love or *Hatred* by any thing that is before him, *Eccleſ.*9.1. *Judas* had the bag, and *Dives* fared deliciouſly every day, when *Lazarus* would have been glad of his crums; but God never gives this *Gift* to any, but whom he loveth with his deareſt, moſt ſpecial, and eternal Love.

Suppoſe ſome *Prince* ſhould woo a great Lady, and had a Jewel worth a Million; it may be he would ſcatter pieces of Silver, or give ſome ſlighty tokens of favour to the Servants, but the rich Jewel he gives to his Spouſe. This Jewel is *Chriſt*. *Abraham* may give to *Iſhmael* a *Bottle* of Milk, but *Iſaac* had the Inheritance.

Fourthly, The Lord Jeſus is the rareſt *Gift* of all others whatſoever; Chriſt is a gift given but to a very few, here one, and there another; millions of millions periſh, for not knowing nor truſting in *Chriſt*.

O what a rare Jewel is Chriſt! Though one Soul be more worth than a world, yet a world of Souls are not worth Chriſt; it is he that makes us bleſſed in Life, happy in death, and glorious after death.

Fifthly,

Fifthly, The Lord Jesus is the sweetest Gift of all others; for if God gives us Christ, than he gives us all other Gifts in his love, and they come as *Blessings* sweetned to us. They that have this good, shall want no good: *The yonng Lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing*, Psal. 34.10. Now put all this together, and you will see a *Christ* to be most precious.

3. *He is altogether precious.* I told you the last day, that Christ is precious; and indeed I told you the truth, for they are not onely my Sayings, but Gods Sayings; therefore they are true; he is all precious, there is nothing in him but what is precious; he is amiable, and desirable, he is Fulness and Sweetness, *Greatness* and *Goodness*, Light and Life, Wisdom and Knowledge, Pleasures and Treasures, *Holiness* and *Happiness*. Believers enjoy all things in Christ, and *Christ* in all things; he is the joy of the Believers Life, and the Life of a Believers Joy.

O *Christ is* precious, Christ is very pretious, Christ is most precious, Christ is always precious, *Christ* is altogether precious from top to toe.

First, His Name is *precious*, he is called a *precious Stone*, Isa. 28.16.

Secondly, His *Blood is precious*, 1 Pet. 1.19. his

his blood is there called precious blood; and well it may, for a drop of his blood is worth a sea of ours, and yet he died our Death, that we might live his Life.

Thirdly, *Faith* is precious, 2 *Pet.* 1. 1. Faith is there called *Precious Faith*; the least grain of Faith is more worth than all the Gold in *Europe*.

Fourthly, his Promises are precious, 2 *Pet.* 1. 4. *Giving to us exceeding Great & Precious Promises*: Christs Promises are called *Great* and *Precious Promises*; why great, and why precious? They are great for their Extent, and precious for their Excellencies.

Fifthly, His Gifts and Graces are precious, *Prov.* 3. 15. *More precious than Rubies; all things thou canst desire, are not to be compared to her.*

Sixthly, His Members are precious, *Isa.* 43. 4. *Since thou hast been precious in my sight, thou hast been honourable.* Here you see the Members of Christ are called precious.

A Believer (indeed) is a *Raven* in the worlds eye, but a *Dove in Christs eye*; the Saints in the worlds account are dung and dirt, but in Gods account they are Jewels and Pearls.

Graceless men look upon Gods People as Cast-aways, but God will give whole Kingdoms for their Ransome. Wicked men call the

Saints

Saints Factious, but God calls the Saints *Precious*.

Indeed sirs, the Scoffers and Jeerers of the People of God in other Ages, were but Bunglers to the Scoffers and Jeerers of the People of God in our Age.

Well, there is a time coming when Christ will laugh at the Ungodly for their now laughing at Godliness. Though Holiness be that which a Sinner scorns, yet Holiness is that which a Saviour crowns.

As you expect Happiness from God above, so God expects Holiness from you below; therefore be Godly as the Godly.

Seventhly, The reproaches of *Christ* are precious, *Heb.* 11. 26. *Esteeming the reproach of Christ greater riches than the treasures of Egypt.*

I beseech you mark here, it is not here said, that *Moses* did esteem the Person of Christ, or the Members of Christ, or the Priviledges of Christ, or the Glory of Christ, greater riches then the treasures of *Egypt*, but he esteems the Reproaches of Christ above the treasures of *Egypt*.

O Beloved, the worst of Christ is better than the best of the World; *Christs Cross* is sweeter than the Worlds *Crown*. The Reproaches of Christ are greater Riches than the Treasures of *Egypt*; *Esteeming the Reproaches of Christ*

greater Riches than the Treasures of Egypt.

Will you give me leave to tell you that which few believe? and that is, That Afflictions be good and precious: *Few* believe this Truth; that Afflictions are good and precious; and yet let me tell you, It is a great Truth, and this I shall make appear.

Now Beloved, if I can prove that Afflictions and Reproaches for Christ be good and precious, which is the worst of Christ, then you will conclude with me, that *Christ is all precious.*

First, That must needs be good, that comes from the onely Good; now Afflictions come from God who is the only Good: *Psal.* 39. 9. *I was dumb and opened not my mouth*, saith *David*; why? *Because thou didst it. I was silent, I did not speak*; why *David? Because thou didst it.*

Secondly, That must needs be good which was suffered by the sweetest Good: Now Affliction was endured by Christ who is the sweetest Good: *He was a man of sorrows, and acquainted with grief*, Isa. 53. 3.

Thirdly, That must needs be good, which fits us and prepares us for a glorified Estate, the Eternal Good. Now thus doth Affliction; *It was good for me that I was afflicted*, Psal. 119. 71. Do you see, Christians? *It was good for me*, said *David*, *that I was afflicted.*

Sin

Sirs, will you believe King *David*? will you believe *David* a Christian? will you believe *David* a Saint? will you believe *David* a Man after God's own heart? He tells you *it was good for him that he was afflicted.*

But you will say, Why, was it so good? See verſ. 67. and there is the reaſon, *Before I was afflicted I went aſtray*: A very ſatisfactory anſwer: *And therefore it was good for me that I was afflicted.* So 2 Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us* (what do they work?) *a far more exceeding and eternal weight of Glory.* Do you know what they work for us? A far more exceeding and eternal weight of Glory.

O Chriſtians, under your greateſt troubles lieth your greateſt treaſures; Afflictions are good, but not pleaſant; ſin is pleaſant, but not good; there is more evil in a drop of corruption, than there is in a ſea of afflictions; God by afflictions ſeparates the ſin he hates ſo deadly from the ſoul he loves ſo dearly: by the greateſt affliction God teacheth us the ſweeteſt inſtruction. A Believer when he lies under that hand that doth afflict him, he lies in that heart that doth affect him: Believers are crucified by the World, that they may be crucified to the World. The fleſh is an enemy to ſufferings, becauſe ſuffering is an enemy to the fleſh; it may make a man an Earthly

Earthly Courtier, but it will never make him a Heavenly Martyr: They that carry not the Yoak of Christ upon their necks, will never carry the Cross of Christ upon their backs; but a Believer studieth more how to adorn the Cross, than how to avoid the Cross: None so couragious as those who are Religious: A Believer never falls asleep for Jesus, till he falls asleep in Jesus. Some glory in that which is their shame, and shall we be ashamed of that which is our glory? It is an honour to be dishonoured for Jesus Christ. Tell me, O Believer, is not Christ with his Cross, better than the World with its Crown?

Suppose (Christian) the Furnace be heat seven times hotter, its but to make you seven times better: Fiery tryals make Golden Christians: Sin hath brought many a Believer into suffering, and suffering hath kept many a Believer out of sinning: They that are here crossed for well-living, shall hereafter be crowned for well-dying; the losing of our heads, makes way for the receiving of our crowns: God will season our vessels with the Water of Affliction before he pour in the Wine of Glory.

By this you see, Beloved, that the reproaches of Christ are precious; it is better to be preserved in Brine, than to rot in Honey.

Fourthly, Jesus Christ is always precious to Believers; he is more precious to them than a thousand

and Worlds, because he was always with them in all their tryals, in all their troubles, in their straits, and in all their afflictions; *In all their afflictions he was afflicted*, saith the Text. O sirs, who would not suffer with such a Companion as this! *When thou passest through the Water, I will be with thee; and through the Rivers, they shall not overflow thee: when thou walkest through the Fire, thou shalt not be burned, neither shall the flame kindle upon thee*, Isa. 43.2. Do you see this, Christians? Christ is with you in the Fire, in the Water, in the Prison, and in all places, and at all times; he never, never, *never leaves you nor forsakes you*, Heb. 13. 5. He beds and boards with you, he lieth down and riseth up with you; he is with you in life and in death; he goeth to the Death-bed, and to Heaven with you: Jesus Christ is called a Friend, and indeed he is our best Friend, *Cant.* 5. 16. *This is my Beloved, and this is my Friend, O ye daughters of Jerusalem.*

1. Jesus Christ is a Faithful Friend. 2. He is a Prudent Friend. 3. A Careful, or Providing Friend. 4. A Protecting Friend. 5. A Compassionate Friend. 6. A Constant Friend. 7. A Loving Friend. 8. An Everlasting Friend.

He loves us to the end, and there is no end of his Love: He that gave his Image to us, loves his Image in us: Jesus Christ gave himself for us, and to us, he loves us in himself, and as himself

ſelf. O what a ſweet Friend is Chriſt! God in giving Chriſt to us, gave his very heart to us: Now, Beloved, how can Jeſus Chriſt but be always precious to a Believer, who is thus always with Believers?

Fifthly and laſtly, Why is Jeſus Chriſt ſo precious to Believers?

First, Becauſe he is a Believers Life: Col. 3.4. *When Chriſt who is our Life ſhall appear, then ſhall we appear with him in Glory.*

1. There is a three-fold Life that flows from Chriſt; a Life of Grace, a Life of Comfort, a Life of Glory.

2. Jeſus Chriſt is precious to Believers, becauſe he is their Light. Alas, alas, till we be in Chriſt, we be in darkneſs; it is in his Light we ſee light: Eph. 5.14. *Awake thou that ſleepeſt, and riſe from the dead, and Chriſt ſhall give thee Light.*

3. Chriſt is precious to Believers, becauſe he is their Food; *My fleſh is meat indeed, and my Blood is drink indeed,* Joh. 6. O what choice Fare have they to feed on, that have Chriſt to feed on! O ſoul, whatever thou art that haſt not Chriſt to feed on, thy bread is but periſhing bread.

4. Jeſus Chriſt is precious to Believers, becauſe he is their Strength: take a man that is out of Chriſt, and he hath no ſtrength; no ſtrength to withſtand, or to overcome; *With-*

out

out me, said Christ, *ye can do nothing*, John 15. *when we were without strength Christ dyed for us*. To be without Christ, and to be without strength, is all one.

5. Jesus Christ is precious to *B*elievers, because he is their Righteousness and Holiness.

6. Jesus *C*hrist is precious to Believers, because he is their Portion; he is the Terror of his Enemies, and Portion of his *P*eople.

I might in a few particulars Anatomize the Believer, and begin with his head, and shew you, that all he knows of the things of God, he's beholding to *C*hrist for it; sayes *Paul*, *God who hath shined into our hearts the Light of the Gospel, in the face of Jesus Christ.* All the knowledge of God, all Gospel-light, and the knowledge of Spiritual things, we have all from Christ.

If you consider the Believer in his Heart, if you find there a broken heart, a tender heart, a good and honest heart, a New-Covenant heart; how comes he by this? he hath it only from Him, in whom the New-Covenant is made, and that is Christ.

Consider the Believer in his Graces, as Faith, Love, Patience, *H*umility and the rest, they have all from *C*hrist; *Joh.* 1.16. *Of his fulness have we all received, and Grace for Grace*; there's not one Grace but we have it from *C*hrist.

Consider him in his Life; he is an honest

and just man; who made him to differ? is he not so full of cheating tricks as other men? he hath not so learn'd Christ: Christ teacheth him to live at a more holy rate than others do, so that if the Believer be better than others in his life, he must say, Thanks be to Christ for that: before I lived as vainly as others did, but now I have not so learned Christ.

Consider the *Believer* in his *Priviledges*; he is the Son of *God*, and it is by the Son of God that he is the Son of God: Joh. 1. 12. *Too many as received him, he gave power to become the Sons of God, even to them that believe in his Name*: so that if he be the Son of God, he must thank Christ for it; is he one of the *Family* Royal, one of that *Chosen Generation?* he must thank *Christ* for it; for it is in and by him alone that we have all the good which we enjoy.

Consider him in his *Comforts*; he hath not one good day but it is from *Christ*: hath he comfort in Ordinances, in the Society of Saints, in Prayer? he must thank Christ for all this.

And thus I have given you a brief Anatomy of the *Christian*, and shewed you that Christ is his *all in all*; whatsoever he is worth, he is beholding to Christ for it. Now put all this together, and see what great reason there is that *Christ* should be precious to *Believers*; and

wonder that these fools be enamoured so with Christ, that they think their lives not worth the living but for him, and in him, and for his sake.

O there is very much reason why Believers set so high a value and esteem upon Christ, who is their *all in all.*

Application.

The first Use shall be for Examination and Self-tryal: You have heard that Christ is precious; precious to God, to Angels, to Saints: But now O soul, is Christ precious to thy soul? If Christ be precious to you, then all that which is precious to Christ, is precious to you.

O that men would but deal truly with their own souls; many talk of Grace, but few tast of Grace; every one doth not live like a Christian that looks like a Christian; every one doth not walk like a Christian that talks like a Christian; many know what is to be done, but never doe what is to be known; many wear Christs Livery, and do the Devils Drudgery; many have hands as white as Wooll, and hearts as black as Hell; many think themselves assuredly going to Heaven, as if they were already dwelling in Heaven; many think it shall go well with them hereafter, because it is well with them here; many lye down with such hopes in their bed of rest, which they dare not lye down withal in

their beds of dust; many appear righteous, who are only righteous in appearance; but such as deceive others with a false shew of holiness, deceive themselves with a false hope of happiness.

Remember Christians, That the Sheeps coat shall be taken off from the Wolves back; if there be nothing done by your souls on Earth, there will be nothing done for your souls in Heaven; there is no making out our Salvation, but by working out our Salvation. God binds up none in the bundle of Life, but such who are Heirs of Life; there is no living a life that is vicious, and then dying a death that is righteous; O therefore examine your selves. I shall propose four questions to be resolved by your own hearts.

1. What Interest have you in him?
2. What Influence have you from him?
3. What Affections bear you to him?
4. What Preparations make you for him?

O Christians, that you would but consider well these weighty things; Tell me, O soul, what did *Judas* get by deceitful dealing? nothing but a halter, in which his body was hanged, and a fire in which his soul was burned. Though the Earth may keep a wicked man living, yet Heaven will not take a wicked man dying. I say therefore examine your selves.

Secondly,

Secondly, I shall speak a little by way of Exhortation, and so conclude.

First, If Jesus Christ be so precious, O then open the door of your affections to Christ, that Christ may open the door of Salvation to you; Open to the God of Glory, that He may make you Glorious, *Behold the God of Heaven stands at the door of your hearts and knocks*, Rev. 3. 20. *Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come into him and sup with him, and he with me*; He knocks by his Word, by his Rod, by his Spirit, by his Mercies, by his Judgments, by Conscience, and all is that he may come in and sup with you. Now sinners, will not you open the door of your hearts to Christ, that Christ may open the door of Heaven to you? If you shut Christ out of your hearts, he will shut you out of Heaven, and what will you get by that? O sirs, he hath Gold to enrich you, Wine to cheer you, Bread to nourish you, Righteousness to justifie you, Mercy to save you, Happiness to crown you.

Secondly, Let all that which is precious to God be precious to you. First, The Son of God. Secondly, The Book of God. Thirdly, The Day of God. Fourthly, The Ordinances of God. Fifthly, The Ministers of God. Sixthly, The People of God.

O

O let these be precious to you, the People of God are very precious to God. A Saint is glorious in his greatest misery, as a Sinner is miserable in his greatest glory.

The Lord give a Blessing to what hath been delivered.

WONDERFUL.

CANT. 5. 16.

He is altogether Lovely.

The Doctrine,

That Jesus Christ is infinitely and superlatively lovely.

TO be in a state of Grace, is to be miserable no more, it is to be happy for ever. Faith, that unites Christ and sanctified Souls together on Earth, and Love that unites God and glorified Souls together in Heaven.

O Believers, you are those Worthies of whom the world is not worthy. Jesus Christ from one Saint hath more glory given to him, than he receiveth from all the world beside. We owe not onely our service to Christ, but we owe also ourselves to Christ.

I shall

I shall now make some entrance upon our Lord Jesus Christs seventh famous Title, in *Isa.* 9.6. *He shall be called Wonderful.*

The point that we shall lay down and speak to from hence, is this, *That a Believers Saviour, is a wonderful Saviour.*

He is wonderful in the eyes of all; Angels and Saints for love, the World and Devils for fear, wonder at him.

For the opening this excellent point, take these Particulars.

1. Christ is wonderful in his Nature.
2. He is wonderful in his Person.
3. He is wonderful in his Incarnation.
4. He is wonderful in his Saints.
5. He is wonderful in his Offices.
6. He is wonderful in his Miracles.
7. He is wonderful in his Humiliation.
8. He is wonderful in his Conquest.
9. He is wonderful in his Ascension.
10. He is wonderful in his Exaltation.
11. He is wonderful in his workings towards his Saints.
12. And lastly, He is wonderful in his coming to Judgment.

Some have more time than matter, but I have more matter than time; therefore I must omit much precious matter for want of time.

Beloved, I shall handle but one of all these particulars, and that is the seventh;

That

That Christ is wonderful in his Humiliation.

This is the head we shall now insist on; and indeed this is one of the greatest wonders of all, that he that was so High, should be brought so low; that he that was so Rich, shoul become so poor; that the Lord of Life should dye, and the *Great God become a Babe*; and the Eternal Word not to be able to speak a word; that he that made the Law, should be made under the Law; he that was more excellent than all the Angels, became lesser & lower than the Angels.

O ye Angels, how stand ye amazed at this? That the Lord of Heaven and Earth should become a Servant to his own Servants! *Phil.*2. 7. *He took upon him the form of a Servant*; this must needs be wonderful to all the Angels in Heaven. But to proceed:

First Jesus Christ *took upon him our Nature*, Heb.2.16. God could not stoop lower than to become Man, and Man could be advanced no higher than to be united to God.

He that before made man a Soul after the Image of God, now made himself a *Body* after the image of man. For man to be like to God, is a wonder; but for God to be like to man, is a greater wonder.

But when was it that Jesus Christ took upon him our Nature, when it was in Innocency, free from all misery and calamity? No, no; but when it was at the lowest, after the fall, when

in

it was most beggarly, most wretched, most bloody, most accurſed, most ſinful, most feeble. *When we were without ſtrength, Chriſt died for the Ungodly*, ſays the Apoſtle, *Rom.* 5. 6.

Now my *Brethren*, That Jeſus Chriſt ſhould take upon him our Condition, our Frailty, our Curſe, our Sin, our Nature, when it was thus low, thus poor, thus wretched; O this is a wonder of wonders! And yet this did Jeſus Chriſt.

O wonderful Redemption! muſt God take upon him our frailty? Had we ſo far ran upon the ſcore of Vengeance, that none could ſatisfie but God himſelf? Could he not have ſent his Angels or Saints, but muſt come himſelf in Perſon? No, no, Angels nor Saints could not do it; but if Chriſt will ſave us, he himſelf muſt come and take our Nature, and muſt die for us.

Secondly, Our Saviours Humility deſcended very low; he was born of a poor Maid, of no Account or Reputation. Was there never a great Lady or Gentlewoman in *Jeruſalem* for this great Prince of Heaven and Earth to be born of, but that he muſt be born of a poor deſpiſed Virgin?

Yea, certainly there were Gentlewomen ſtore in *Jeruſalem*: But alas, our Lord Jeſus Chriſt regardeth not the rich no more than the poor.

Secondly, He was revealed to poor ſhepherds, not

not to Emperours and Kings, not to Rulers and great men, not to Doctors and Learned men, not to *Cæsar* at *Rome*. I say the Angel did not go and declare this joyful Tidings and good News to *Cæsar* at *Rome*, but to poor *Shepherds in the field*, *Luk.* 2.8, 9.

Thirdly, He was born in a *Stable*, Luk. 2. 12. not in a fair House or Palace, not in a Parlour or Chamber; no, but in a stable, where Horses and Beasts are fed.

Fourthly, He was wrapt in clouts, and laid in a Manger; they were not clouts of fine Linnen or Silk, nor cloth of Silver or Gold, nor precious Robes, but poor and mean, like to Beggars Rags.

Now *Beloved*, put all this together, and tell me what is more wonderful than this: O wonderful, wonderful Redemption!

O Humility, Humility, how great is thy Riches, who art thus commended to us! Thou pleasest Men, delightest Angels, and confoundest Devils, and bringest thy Creator to a Manger. O sweet Jesus, thou conqueredst Death by dying.

Thirdly, The third Wonder in Christs Humiliation is this, That he became poore. That he that was so Rich, became so Poore. That he that was Lord of all, had nothing at all: *He* that made both Heaven and Earth, had no *Habitation* of his own; He that g[illegible]

Crown

Crowns of Victory, of Life, or Glory, to [illegible] had no Crown himself here but a Crown of Thorns; the *Foxes* and the *Fowls* had more than Jesus Christ, *Mat.* 8.20. *The Foxes have Holes, and the Birds of the Air have Nests; but the Son of man hath not where to lay his Head.*

The *Foxes* had holes to lay their heads in, but Christ had no place to lay his head in. As he was born in another mans House, so he was buried in another mans Tomb. *You know*, says the Apostle, *the Grace of our Lord Jesus Christ, though he was rich, yet he became poor*, 2 Cor. 8.9. Yet became he poor, poor indeed, and so poor, that he had not a penny: You will say that man is very poor, that hath not a penny.

Truly, such a one was *Christ*; he had not a penny to pay Tribute, till he got it of a fish, *Mat.* 17. When he was to ride in Pomp to *Jerusalem*, he had no Coach, no Chariot, no Horse, or Beast of his own, he was fain *to ride upon another man's Asse*, Mat. 21.1,2.

O ye blessed Saints, admire and wonder at this! Is not he the Brightness of God, the Paradise of Angels, the Beauty of Heaven, the Redeemer of Men, the Destroyer of Death, the King of Saints? And that he should become so poor for us, O this is a wonder to Angels and Men.

Fourthly,

Fourthly, The fourth wonder in Christ's humiliation is this, *That he shed his Blood so early for poor Sinners*, and this is a great wonder.

1. The first time was, when he was circumcised at eight days old.

O what a blessed Jesus is this! what ready for the Sacrifice already! What, but eight days old, and yet shed thy Blood for the Salvation of Mans Soul!

2. The second time was, when he was in an Agony, when he was in the Garden; *Matthew* tells us, That *his Soul began to be sorrowful, Sore amazed*, says *Mark*, chap. 14. *To be troubled*, says *John*, chap. 12. *Now my Soul is troubled, what shall I say? Save me from this hour.* Troubled, O Lord! What, thou that bindest up the proud waves of the Sea! Thou that turnest the Hearts of Kings as the Rivers of Waters! Thou that laidst the foundations of the Earth, and spreadest the Heavens as a curtain. Thou that guidest the Stars, and thundrest in the clouds! Thou that upholdest all things by the Word of thy Power! And what, Thou troubled!

O the horror, the terror, the sorrow that seized upon the Soul of Christ! Says *Luke*, *He began to be in an Agony*, *Luke* 22. 44. He began to be in an Agony, and he sweat: What? Not natural sweat, but *Blood*: he was in a bloody sweat all over; he sweat *clods of Blood*, the Original hath it.

How did Christ come swimming to us in blood! and have not we a tear to shed for all those streams of his? We did eat sower Grapes, and his teeth were set on edge; we climb'd the Tree and stole the forbidden Fruit, and Christ went up the Ladder of the Cross and dyed.

O how lovely should Christ be in our eyes! we should wear his Crucifix in our hearts, and treasure it up as *Moses* did the Manna in the Pot.

Christ's Cross, sayes one, *is the Golden Key that lets us into Paradise*, and the Angel with the flaming sword is turned out; his *red blood* washeth away our *red sins*.

3. But thirdly, He shed his blood for us, when his cheeks were nipt and tore, *the pulling off the hair*, as the Prophet speaks, Isa. 5. 6. *I gave my back to the smiters, and my cheeks to them that pulled off the hair*: Some be of opinion that Christs cheeks were rent to his very chin, and his beard was pull'd off; both very likely to be true; neither of them could be without much blood: for we find that *the Souldiers did blindfold him, and then smote him on the face, and bid him read who it was that smote*: they made sport of it, Luke 22. 64. O how was that face of his bleed and covered with blood, which was fairer than the Sun!

That was fairer than the sons of men, the greater glistering and sparkling

Diamond in the Ring of Glory, how was he [illegible] spotted and besmeared with blood! O ye hard of heart, ye stubborn of heart, and indeed too stubborn are we all: If Judgment and the Hammer will not break your hearts, let Love and Mercy do it: Look unto Christ and say, Hast thou suffered this for me, and shall not I love thee, O Lord, and serve thee, obey thee, and honour thee? So say, and so do, and the Lord say *Amen*.

4. But then, fourthly, Christ shed his blood when *the Crown of pricking Thorns was put upon his head*, Mat. 27, Some of the Fathers say that he received seventy two wounds in his head, certainly there could not but much blood come out: O what a sight was this to behold, that Head of his that was as the *most fine Gold*, as the Spouse expresseth it, to be now covered with Thorns, and rent with Thorns; that he should wear the pricking Crown of sharp thorns, that was fit to wear the Crown of Glory.

5. A fifth time when he shed his blood, was, when his hands and feet were nailed to the Cross; those beautiful feet of his that came skipping upon the Mountains, bringing the glad tidings of Peace and Salvation, *Skipping* as *Gregory* saith, *from the Throne to the Cross, from the Cradle to the Cross, and from the Cross to the Throne again*: How were they nailed to the Cross, those blessed hands of his, how

made fast to the Cross! O ye blessed Spirits look down from Heaven, and you may see even the Almighty kneels at the feet of men; O ye Angels how should you be amazed at this, to see your Lord and Master so far deny himself as to take upon him the form of a Servant! We saw Jesus, saith the Apostle, made a little lower than the Angels, to suffer death; the Creator not only becomes a creature, but inferiour to some of the creatures he had made. O ye blessed Saints, why do you not wonder at this Wonder! to see the Beauty of Heaven, the Paradise of Angels, the Brightness of his Fathers Glory, the Redeemer of man, thus to humble himself for the Salvation of mans soul.

6. And lastly, Christ shed his blood when the Spear was thrust into his side, out of which presently gushed out Water and Blood, *John* 19. Some say, that the Souldier that pierced Christ with a spear, was a blind man; but our Saviours Blood sprinkling out upon his eyes, restored him to his sight, and he became a Converr, a Preacher and a Martyr; you will say a very strange cure, that the Physician should bleed, and his blood should be of that vertue that we should all be saved. Physicians be usually liberal of other mens blood, but sparing of their own; but it was not so with our Physician, instead of the Patients bleeding in the arm, he bled in his side: Why dost thou shower

down thy blood, and come swimming in thy blood? Is not a droop sufficient? One drop saith *Luther*, is more worth than Heaven and Earth. O Love without measure! O wonderful Redemption, that God should take upon him mans frailty, this is wonderful indeed! Is it not enough for a King to pardon a Thief, but that the King himself should dye for the Malefactor! this is beyond expression! Thus did our blessed Lord, our blessed Saviour, he died, that we might live; he went and suffered in his Agony, that he might stay us with Flagons, and comfort us with Apples; he endured the greatest Pain, that we might enjoy the sweetest Pleasures. O how lovely, how lovely was Jesus Christ in his sufferings! *Who would but love thee, thou King of Saints!* O Christian, consider how much thy dear Lord and Saviour hath suffered and undergone for thee: *O* precious Blood! it redeemeth us, it cleanseth us, it washeth us, it justifieth us, it sanctifieth us, it restores us to God, and brings us to Heaven.

Fifthly, Another wonder in Christs Humiliation in this, He suffered in his Soul, *Mat.* 26. 38. *My Soul is exceeding sorrowful, even unto death*, said Christ. *O* what a word was this for a God to speak, to say, *My Soul is exceeding sorrowful, even unto death!* For a man to say it is no great wonder; but for a God to say it, this is a great wonder indeed! the suffering

his Soul was the soul of his sufferings. *Christ* yielded his Soul in our souls stead.

Many servants of God have suffered much in their bodies, as the Martyrs that were rack'd, burnt, and sawn asunder, but they had much freedom in their souls, and were full of spiritual joy and comfort; but Jesus Christ did not only suffer in his body, but in his soul, and that is that which increases the wonder, that Christ suffered in his Soul; he drank the cup of affliction, that we might drink the cup of Consolation; Christ was forsaken, that we might never be forsaken.

Sixthly, A sixth wonder in Christs Humiliation is this, That Jesus Christ should suffer himself to be so much mocked? He was mocked as *Samson* was by the *Philistians* when his eyes were put out, and truly this is a great wonder.

First, If we consider who Christ was.

Secondly, If we consider who they were that mocked him; Christ he was God, the God-Man, they were but dust and ashes.

1. They spat upon him. 2. They blind-folded him. 3. They crowned him with Thorns. 4. They put a Reed into his hands instead of a Scepter. 5. They cloathed him with Purple Garments. 6. They bowed their knees in scorn to him. 7. They saluted him with *Hail King of* [illegible]. 8. They made him carry his Cross on which he was hanged.

9. They reviled him, wagging their heads. 10. They crucified him with two Thieves, and in the midst of them, as though he had been the Prince of Thieves, the greatest Malefactor of them all. 11. They insulted over him in his misery; Thus they never left him till his Soul left the world; and all this they did in scorn to him, that they might make his death the more painful and shameful. O Sirs, it is Wonderful, how Christ was mocked.

Seventhly, The seventh wonder in the Humiliation of Christ was this, *He* suffered much from his Father; here is a Wonder, if you talk of Wonders Jesus Christ did not only suffer from *Jews* and *Gentiles*, Scribes and Pharisees, *Judas* and *Pilate*, Wicked men and Devils, but he suffered soo from his Father, and this is that which makes the wonder the greater, *Isa.* 53.10. *It pleased the Lord to bruise him, He hath put him to grief.* Mark, one would have thought if God would spare any, it should have been his Son, his own Son, his beloved Son, his begotten Son, his bosom Son, and yet God spared him not a jot, *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for us all*; Mark here, God did not spare him, but delivered him up for us. If Jesus Christ will come and take our sins upon him, God will not spare him, but let out the fulness of Justice, and Justice to the full upon him, till he hath paid the utmost

bindig to Justice. O Blessed Jesus, didst thou undergo so much for our sinning, for our disobeying, for our rebelling! O then what infinite cause have we to love thee, and obey thee, and honour thee! for the more he hath done and suffered for us, the dearer ought he to be unto us.

Eighthly, The last great wonder that I shall mention is this, Christ foresaw all this, and yet he willingly undertook it to save mankind; Christ knew before he came from Heaven, how his Country-men the *Jews* would use him, and that one of his own Family would betray him, *John* 6.64. sayes the Text, *Jesus knew from the beginning who should betray him*; nothing was in the womb of time that was not first in the womb of Christs. *He knew it from the beginning.* Now that our Lord Jesus Christ should fore-know all this most wonderful Misery and sad Calamity that he endured, yet that he should come freely, willingly and joyfully from Heaven to die and suffer, by, and for such poor wretches as we are, here is a wonder to Angels and Men. *Heb.* 10.11. *Lo I come* (sayes Christ) *to do thy will, O God.* Lo I come, and what was it he was to do? to suffer for *poor* man; to redeem *poor* man. Do you see here Sirs, what great Love Christ bore to his *People*, rather than they should lye in Hell and be damned, Jesus Christ would come from Heaven and

suffer all this for them, though he knew before how he should be dealt with. O this is a great wonder! Dear Christians, methinks such a Pearl should sparkle in our Eyes; we sayl to Glory, not in the salt Sea of our Tears, but in the red Sea of Christs Blood. Truly it is wonderful indeed, to think how much Jesus Christ did for us, and how little we do for him.

The greater his sufferings were, the greater were our sins; the greater his pain was, the greater should be our Love and affection unto him again.

I shall make use of this point for Information and Exhortation.

Use 1.

First, Is it so that a *Believers* Saviour is a wonderful Saviour? Then it informs us of eight things.

My first Inference is this, That Christs sufferings were great sufferings in what he endured from men in his Body, and in what he suffered from God in his Soul. Christ did not only endure pain in his Body, but agony in his Soul. O the sea of sufferings, the sea of sorrow, the sea of blood, the sea of tears that our blessed Saviour waded thorow to come and bring Peace to our Souls, Salvation to our Souls, Grace and Glory to our poor (but precious) Souls! He suffered from God, he suffered from men his enemies, he suffered from men friends

he ſuffered from Devils; he ſuffered in his Name, he ſuffered in his Members, he ſuffered in his Body, he ſuffered in his Soul, the Cauſe was our ſins; the Effect our Salvation: If you look through the Chronicle of his Life, you ſhall find his whole Life full of ſorrow and miſery; he was Perſecuted and Tempted, he was reproached and falſly accuſed, he was apprehended and betrayed, he was crucified. What ſhall we ſay more? What can be ſaid more? He was ſo full of ſorrow, he took his Name from ſorrow; our Lord Jeſus is called a man of ſorrows, *Iſa.* 53. 3. *A man of ſorrows, and acquainted with grief.*

Now judge ſirs, whether Chriſts Life was not full of ſorrow, he took his Name from ſorrow: O ſweet Jeſus, thy Sufferings were great ſufferings. This is my firſt Inference. O then Jeſus Chriſt ſuffered by himſelf, but not for himſelf; he was alone in his ſufferings; neither Angels nor Saints bore any part with him in his Sufferings; no, he drank the bitter cup alone, *He alone purged our ſins*, Heb. 1. 3. He alone, he by himſelf, ſayes the Text, purged our ſins. No, Chriſt *had* none to *help* to bear his heavy Burden with *him*; he bore it himſelf alone. But Beloved, though Jeſus Chriſt ſuffered by himſelf, yet did not he ſuffer for himſelf, he ſuffered for us: He ſuffered that which we deſerved,

deserved, *Isa.*53.4.5. *He hath born our griefs and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*

Do you see here, Christians, how many *ours* here are; *our griefs, our sorrows, our transgressions, our iniquities, our peace*; you have here five *ours*: So again, *For OUR sakes he became poor*, 2 Cor.8.9. Mark, for our sakes. Beloved, he was born for us, *Unto us a Child is born*; he was given for us, *To us a Son is given*, Isa.9.6. *He was made a curse for us*, Gal. 3.13. The Text tells you he was made a Curse, but it was for us; he was made sin for us, he was delivered up for us, *Rom.*8.32. *Who spared not his own Son, but delivered him up for us all.* O sirs, all these things they were for us; born for us, given for us, made a curse for us, made sin for us, delivered up for us, lived for us, died for us, and is now in Heaven interceding for us, *Heb.*7.25. So that my Brethren, all that our Lord Jesus suffered, it was not for himself, but it was for us; our blessed Saviour suffered for us, that we might not suffer. That is the second Inference.

3. My third is this, That it is more for Christ to suffer any thing, than for all Men and Angels to suffer all things.

Pray mark, If all the Kings and Emperours

in

Earth should have left their Thrones, their Crowns, their Kingdoms, their Scepters, their Glory, their Honours, and Princely Robes, and took upon them a poor *Lazarus* condition, to go poorly, & fare hardly, and die shamefully, all this had not been so much as for Jesus Christ the Son of God to have suffered the least thing he did suffer.

Nay farther I say, If all the Angels in Heaven, and Men on Earth, had come and suffered, and died ten thousand deaths, it had not been so much, put altogether, as it was for Christ to suffer any thing; Because they are Creatures, he the Creator; they are Servants, he the Master; they are Subjects, he the Prince; they they are Mean, he is Mighty; he is [*King of Kings*] and [Lord of Lords] *He thought it no robbery to be equal with God*, Phil. 2. 6.

Now I say, it would not have been half such a wonder if all the Angels in Heaven, and Men on Earth, had come and suffered, as it was for the Son of *God*.

O this is a wonder of wonders; his sufferings were wonderful, his *H*umility was wonderful, his *P*atience was wonderful, his Love was wonderful; greater love none could shew; He loved us so, that he died for Love.

Now I beseech you consider this Inference, which was this, That it is more for Jesus Christ to suffer any thing, than for all Men & Angels to suffer all things. And

And indeed Sirs, let me tell you, I want words to expresse it, or set it forth; for there is both want of words, and want in words to expresse this matter.

4. My fourth Inference is this: In what a miserable case lay we, that our Lord and Saviour Jesus Christ must endure all this, suffer all this, bear all this, undergo all this, for we poor sinners? In what a miserable case lay we, think you? Certainly the misery of man was very great, that man should need such a Redeemer as this.

O what a breach had sin made between God and us, that the Son of God must come from Heaven to Earth, and suffer all this!

O sin, mischievous sin, I say mischievous sin had undone us; Sin had robbed every one of us of six Jewels, every of which Jewels was more worth than Heaven and Earth: Would you know what Jewels they be which sin hath robbed us of? I will tell you, and then you will say with me, that we were in a very miserable case.

First, It robs us of the *Image of God*; was not this a precious Jewel, think you? I say it robbed us of the Image of God, and drawed in man the Devils Picture. Malice is the Devils Eye, Oppression is the Devils Hand, *Blasphemy* is the Devils Tongue, and Hypocrisie is the Devils cloven *Foot*.

Secondly,

Secondly, Sin robs us of our *Sonship*, and makes us slaves to the Devil, slaves to Sin, slaves to the World, and slaves to our Selves. This is another Jewel we lost.

Thirdly, It robs us of our *Friendship with God*, and makes us Enemies to God, Enemies to Christ, Enemies to our Souls, and Enemies to all that which is Good.

Fourthly, It robs us of our *Communion and Fellowship with the Father, Son, and Spirit, and makes us Strangers and Aliens.*

Fifthly, It robs us of our *Right and Priviledges of Heaven and Heavenly Things*, and makes us Children of Wrath, and Heirs of Hell.

Sixthly, It robs us of our *Honour and Glory*, and makes us vile and miserable. See *Isa.* 1. 6. *There was no soundness from the crown of the head to the soal of the Foot.*

Now put all this together, and then see whether or no we are not miserable, and whether we did not need a Saviour to come and deliver us from this misery into which our Souls were plunged.

Now here is our Happiness, Christians, in Christ we have all these Jewels again that were lost in old *Adam*, the glorious Image of God, our Son-ship, our *Friendship*, our Fellowship, our Priviledges, our Glory and *Honour*, we have all again by Jesus Christ.

O Sirs, Man was in a very sad condition,

man had brought himself into a sad condition; our condition was a miserable condition.

5. A fifth Inference is this; Jesus Christ brought Life to us, but we brought Death to him: A Life of Grace, a Life of Comfort, a Life of Glory. Christ brought Glory to us, but we brought shame to him. Christ brought Riches to us, but we brought poverty to him. Christ brought Joy to us, but we brought sorrow to him, sorrow upon sorrow. We put a Crown of Thorns upon Christs head, Christ puts the crown of Glory upon our heads. We thought the Earth too good for Christ, and would not let him live here, but put him to death; but Christ thinks not Heaven too good for us. We be ashamed to own Christ before men, but Christ is not ashamed to own us before his Father and his holy Angels; we condemn Christ, but Christ justifieth us.

O think of your unkindness to Christ, and let the consideration of his infinite Love and Favours to you, draw out your Affections after him. That's the fifth.

6. My sixth Inference is this: All Believers have exceeding cause to bless God for Jesus Christ: God the Father gave Christ to us, to us who were not his Friends, but his Enemies; to us who were not Sons, but Slaves; to us who were not Angels, but Men; to us who did not love God, but hate him.

O have not we cause to bless God for Jesus Christ! *Joh.* 3. 16. *God so loved the world, that He gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting Life.* O Sirs, what a Gift is Jesus Christ!

7. If Jesus Christ be so wonderful, O then how vile a thing, how base a thing is it for the hearts of men to prefer any thing before Jesus Christ. I beseech you, and I beg of you all to mind this Inference.

Surely if Jesus Christ be so wonderful, so precious, so lovely, so rich, so sweet, so rare; O then it is a most abominable thing, a wicked thing, a vile thing to prefer any thing before Jesus Christ.

O I may speak it with grief of heart, there be too many in the World that set light by Christ, and love not Christ, and prefer every base lust before Christ; though there is nothing more cursed than this, yet there is nothing more common than this (Christians) for men to prefer the vilest of things before Christ.

First, The wicked *Worldling* he prefers the trash of this *World* before Jesus Christ; he can leave hearing, reading, fasting and praying, to *follow the world*, he prefers *Gold before God, Earth before Heaven, Gain before Glory, his corruptible Silver before his Saviour.*

O thou wicked Worldling, thou wretched Worldling, can thy Riches save thy Soul? Let

me

me ask thee, Can thy Riches deliver thee from Hell? Can thy Riches bring thee to Heaven, that thou shouldest thus prefer them before Jesus Christ?

O the Lord Jesus will come in flames of fire, to take Vengeance on such, and then thou wilt know to thy cost, pain, and torment, that thy Riches cannot keep thee out of Hell, much less bring thy Soul to Heaven; then thou wilt see thy folly, when it is too late.

Secondly, Drunkards, wicked Drunkards, prefer their Drunkenness before Christ; the Drunkard prefers his Pots before Christ; the Drunkard wades through a Sea of Drink to his Grave; he can sit a day or whole night in an Alehouse, and think it but a little time; but an hour in the service of God, O how tedious is that!

O thou Drunkard that now turnest off thy Cups so fast, God Almighty hath a Cup for thee, but not a Cup of Sack, nor a Cup of Beer, but a Cup of Wrath, which thou shalt drink to Eternity, which is worse to drink than scalding hot Lead down thy throat; he hath so much Liquor here, not only to drink to quench his thirst, but to drink to excess; he say and do, he knows not what; in Hell shall have little enough, there is never a Tavern nor Alehouse there; no, there is not a drop of water to be got all Hell over.

O

O thou wretch! when thou ſhalt live in burning flames, and thy tongue ſhall cleave to the roof of thy mouth, and thou wouldſt give a thouſand Worlds for one *poor* drop of water, thou ſhalt not have it: And therefore I beſeech you, if any ſuch are here, in the Name of God hear and fear, and do no more ſo wickedly.

Oh! I would not be in thy condition for ten thouſand Worlds; and yet I cannot but have bowels of pitty towards thee, which conſtrains me thus to ſpeak, knowing thy condition better than thou thy ſelf.

Oh! couldſt thou but ſpeak with thy fellow-drunkards that are now in Hell, O what dreadful ſtories would they tell thee of their burning ſuffering, their pain and torments; ſome are in Hell already for the ſame ſins you live in; and if you live and die without Chriſt, you will be ere long with them.

Thirdly, *The Swearer, the blaſphemous Swearer, prefers his Oaths before Chriſt: Many can ſwear by their Creator and Maker, and ſpeak proudly and look highly, and walk contemptouſly, as if there were no God to puniſh, no Devil to torment.*

Well, let me tell thee, O thou Swearer, that now delighteſt in curſing, thou ſhalt ere long be ſent with a curſe to a curſed place, *Depart ye curſed into everlaſting flames*, will Chriſt ſay to thee ſtraitly.

Lastly, The proud person he prefers his Pride before Christ; if a fine suit of cloaths did lie on the one hand, and Christ on the other, the proud person would rather put on the suit of cloathes, than Christ.

O I beseech you sirs, consider what a vile and abominable thing it is to prefer any thing before Christ: *Consider this*, sayes the Psalmist, *ye that forget God, lest he tear you in pieces, and there be none to deliver you.*

O poor wretch! consider of that Text; thou liest open to all the Judgments in this life, and to all the torments in the life to come, all ye wicked ones, that prefer any thing before Christ.

8. The last Inference is this; If Jesus Christ be so wonderful, O then every one that heareth of Christ, should think it to be a most dreadful thing to miss of Christ.

O Christians and Friends, consider of it; certainly that man or womans condition must needs be sad indeed, that lives and dies without *Jesus Christ*.

O poor wretch! the Devil looks but for a look from God, to come and rend and tear thee in pieces, and drag thy soul to Hell. Poor soul, thy soul is in danger every hour of being arrested by death, and carried prisoner to Hell. O sirs, I beseech you, do you think and consider with your selves, what a sad thing it is to miss of

Christ

Christ. Until a man is in Christ, he hath nothing, he knows nothing, he enjoys nothing, can do nothing, is fit for nothing, and is worth nothing, *Prov.* 10.20.

Oh! I beseech you that you would seriously consider, that of all miseries this is one of the greatest, to miss of Christ; we are never able to lament the loss of that poor soul that loseth Jesus Christ; all losses be wrapt up in that one loss; and therefore I beseech you all, both good and bad, bethink with your selves what a sad condition that person is in that misseth of Christ. So much for this Use of *Information*.

A BELIEVER'S Golden Chain.

I Come now to the second Use, and that is a Use of *Exhortation*; and here I shall make a *Golden Chain* of *twenty Links*, for Believers to wear about their necks.

1. 1. Hear the best Men. 2. Read the best Books. 3. Keep the best Company.

First, *Hear the best Men.* O sirs, hear a soul-enriching Minister, a soul-searching Minister, one that declareth the whole Counsel of God, that gives the Father his due, the Son his due,

the holy Spirit his due; one that maketh hard things easie, and dark things plain; many there are, I may speak with grief, and to their shame, who instead of making hard things easie to the People, make easie things hard to the People, and plain things dark, speaking in unknown tongues which the People understand not, and all to work a vain admiration of them in the ignorant; but how unlike to Christ, the Prophets & Apostles these are, I leave you to judge.

This is as if a man should make a Scaffold as high as a Steeple, when his work is done upon the ground. Ministers are Fishermen; now you know if Fishermen should wind their Nets up they would catch nothing, but if they will catch the Fish, they must spread their Nets.

The Application is easie; A sanctified heart is better than a silver tongue; a heart full of Graces is better than a head full of Notions: Notional knowledge it may make a mans head giddy, but it will never make a mans heart holy: that which most tickleth delicate ears, least helpeth diseased souls: Who are we, to speak to God and live, much less to speak from God to the People that they may live! How holy had they need be, that draw near to a Holy God;

Ministers are called Angels, because we should be as Angels in our lives; but if Angels fall, they turn Devils; O we should be holy as the holy Angels: it is the foolishness of preaching

that saves souls, but not fooliſh preaching; Chriſt taught them as they were able to bear it, and as they were able to bear it, *Mark* 4.33. *Paul* was excellent at this; *I had rather ſpeak five words in a known tongue, then ten thouſand words in an unknown tongue*: A man may be a great Scholar, and yet a great ſinner; *Judas* the Traytor was *Judas* the Preacher: Therefore, ſirs, let me beſeech you for your *poor* ſouls ſake, hear thoſe Miniſters that come neareſt to Chriſt, the Prophets and Apoſtles; he is the beſt Preacher that doth *moſt good* and *wins* moſt ſouls; you may go from men to Truth, but not from Truth to men; for the beſt of men, are but men at the beſt.

Secondly, *Read the beſt Books*, for in them you will find the beſt things; and compare what is ſpoken in the Books of men, with what is written in the *Book* of God.

Thirdly, *Keep the beſt company: Be much with them that are much with God; walk with them that walk with God: Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt*, 1 John 1.3. Forſake all bad company, and joyn thy ſelf with good company; let them be thy choiceſt companions that have made God their choiceſt Companion; lay them neareſt your hearts, you lie neareſt Chriſts heart; carry them in your boſomes by love, who ſhall be carryed by Angels into *Abrahams* boſom.

Let Christs Dove be your Love; with whom should Believers be but with Believers? you know what our *English* Proverb is, *Birds of a feather will flock together. Being let go, they went to their own company*, Acts 4.23. Indeed none is fit company for a Believer, but a Believer; to see a Saint and a Sinner sociating one with another, is to see the dead and the living keep house together; carnal men, though they be naturally alive, yet they are spiritually dead; it is better to be with *Lazarus* though in his rags, than to be with *Dives* though in his robes; *He that walketh with the wise shall be wise*, Prov. 13.20.

O dwell where God dwells; make them your companions on Earth, who shall be your companions in Heaven. That's the first.

11. Meditate and think often on the four last things, Death which is most certain, Judgment which is most strict, Hell which is the most dolefull, Heaven which is most delightful.

First, *Meditate upon death which is most certain; He hath appointed unto all men once to dye*, Heb. 9.27. out of the dust was man formed, and into the dust shall man be turned; to think of death is a death to some men; but Beloved, meditate upon Death; the meditation of death will put an end to death; Death to the Wicked is the end of all comfort, and the beginning of all misery; but death to the Godly is the out-let

to

to sin and sorrow, and the in-let to peace and happiness: The Saints enjoyments shall be incomparable, when the sinners torments shall be intollerable. When a Believers soul goeth out of his own bosom, it goeth into *Abrahams* bosom. When a Believer dies, he leaves all his bad behind him, and carries all his *good* with him. When a sinner dies, he carries his bad with him, and leaves his *good* behind him: The one goeth from evil to *good*, the other *from good* to evil. *When a Saint leaves the world, his flesh returns to dust, and his Spirit returns to rest. When a sinner leaves the world, his body goes to worms to be consumed, and his soul goes to flames to be tormented: the one goes to* Abrahams *bosom, the other to* Beelzebubs *bosom; the Chaff to the fire, and the Wheat to the Barn.* O for the Lords sake meditate upon Death: When you come into the world, you do but live to die again. When you go out of the world, you do but die to live again. *He that lives well, cannot die ill: he that is assured of a life that hath no end, cares not how soon this life is at an end: but he that lives without fear, shall die without hope: he that had no grace in this life, shall have no true peace in his death. An old sinner is nearer to the second death, than he is to the second birth: his body is nearer to corruption, than his soul is unto Salvation. Death levelleth the highest Mountains with the lowest Valleys; the Robes of Princes*

and the Rags of Beggars are both laid up together in the Wardrobe of the Grave: The reason why men ſo little prepare for Death, is becauſe they ſo little think of Death; when they feel ſickneſs arreſting them, then they fear Death is approaching: The Grave is a Bed to reſt in, but not a Shop to trade in. When the ſoul in death takes its flight from it loving mate, they ſhall meet no more till the general Aſſize: When you are putting off your cloathes, think of the putting off your Tabernacles: be going to your beds, as if you were going to your graves; and ſo cloſe your eyes in one world, as you would open them in another world: When you are creeping between the ſheets, then think of your winding-ſheet: Remember Chriſtians, that God can as eaſily turn you into duſt, as he could take you out of the duſt: *To day is your living, to morrow may be your dying day: The Meditation of death will prepare you for death.*

2. Meditate upon Judgment, which is moſt ſtrict, *We muſt all appear before the Judgment-Seat of Chriſt*, 2 *Cor.* 5. 10. They who will not come before his Mercy-ſeat, ſhall be forc'd to come before his Judgment-ſeat; they who will not hear his Word, ſhall feel his Sword; they who are graceleſs in this day, will be ſpeechleſs in that day. Do you mind ſirs, at the Worlds end ſuch will be at their wits end, to ſee the Earth flaming, the Heavens melting, the Stars falling

falling, the Graves opening, the Judgement hastening, the Sun and Moon mourning, and Christ and his Angels a coming. He that comes to raise the Dead, will also come to judge the Dead.

O sirs, the great day to great sinners will be a terrible day, when they shall see Christ coming in the clouds, who hath the Person of a man, but the Power of a God, being crowned with Dignity, and guarded with Angels, and enraged with Anger, and enabled with Power, to bring all Kings and Nobles, high and low, rich and poor, to his Bar, and there he will judge them, not by the whiteness of their countenances, but by the blackness of their Consciences. He that was guarded to the Cross with a Band of Souldiers, shall be guarded to the Bench with a Guard of Angels. You that make no account of his coming, how do you think to give an account at his coming. For the Lords sake meditate upon Judgement; the meditation of Judgement, sirs, may make you Judgement-proof: They who now judge themselves in their own private Sessions, shall not be judged by Christ, at his publick Assize.

3. Meditate upon *Hell*, which is most doleful: O sirs, Heaven is a place where all is joyful, & Hell is a place where all is doleful: in the former there's nothing but happiness, & in the latter there's nothing but heaviness: *Psa.* 9. 17.

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the wicked shall be turned into Hell: O dreadful place, where the Devil is the Goaler, Hell the Prison, Damnation the Punishment, Eternity the Time, Brimstone the Fire, and Men and Spirits the Fuel! To endure this, will be intollerable, to avoid it will be impossible. This is the day of Gods long-suffering, that will be the day of mans long-suffering; there they must suffer pain without ease, and torment without end, and sorrow without succour, and misery without mercy. For the Lords sake meditate upon Hell.

O what Hells are there in Hell! The loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of Heaven, the loss of all Good: Endless, easless, and remedilesse torments will be their portion. O that you would often think of Hell.

If once thou droppest into Hell, after a thousand of years, you will be as far from coming out, as at your first entring in; there is a way to keep a man out of Hell, but no way to get a man out of Hell. The Wheat and Chaff may both grow together, but they shall not both lie together. In Hell there shall not be a Saint amongst those that are terrified, and in Heaven there shall not be a Sinner amongst those that are glorified.

The Sea of Damnation shall not be sweet[illegible]

wi[illegible]

a drop of Compassion. Will you pity a body that is going to the Block, and will you not pity a Soul that is going to the Pit? What a sad visitation is that, where the black horse of Death goeth before, and the red horse of Wrath followeth after! O that must needs be sad, when one death comes upon the neck of another.

A mans condition in this Life may be honourable, and yet his state as to another Life may be damnable. Poor *Lazarus* goes to *Heaven*, when rich *Dives* goes to *Hell*. It is better to go to *Heaven* poorly, than it is to go to *Hell* richly. O Sirs, let us go into *Hell* by contemplation, that we may never go into *Hell* by condemnation.

4. Meditate on *Heaven*, which is most joyful: *Mat.*25.34. *Come ye blessed of my Father, inherit the Kingdom prepared for you.* Heaven is a place where all Joy is enjoyed; Mirth without Sadness, Light without Darkness, Sweetness without *Bitterness*, Life without Death, Rest without Labour, Plenty without Poverty. O what Joy entereth into a Believer, when he enters into the Joy of his Master! Who would not work for Glory with the greatest diligence, and wait for Glory with the greatest patience! O what Glories are there in Glory! Thrones of Glory, Crowns of Glory, Vessels of Glory, a Weight of Glory,

a Kingdom of Glory: *Here Christ* puts Grace upon his Spouse, but there he puts Glory upon his Spouse. In *Heaven* the crown is made for them, and in Heaven the crown shall be wore by them. In this Life *Believers* have some good things, but the rest and the best are reserved for the Life to come. O sirs, meditate upon *Heaven*. The meditation of *Heaven* will make you heavenly. Heaven is not only a promise, but a purchased Possession. When our contemplations and conversations are in *Heaven*, then we enjoy *Heaven* upon Earth.

To be in Christ, is *Heaven* below; to be with *Christ*, is Heaven above. There cannot be a better being for us, than for us to be with the best of *Beings*. *To me to live is Christ, and to die is gain*, Phil. 1. 12. *Paul* was contented to stay awhile out of *Heaven*, that he might bring other Souls into Heaven; his Life to them was most useful, but his death to him was most gainful: Let our condition be never so great, it is a Hell without him; and let our condition be never so sad, it is a Heaven with him.

I had rather be in Hell with Christ, than in Heaven without Christ, saith *Luther*. Indeed *Hell* it self would be Heaven, if *God* were in it; and Heaven would be a Hell, if *God* were from it. That which makes Heaven so full of joy, is, That it *is* above all fear; and that which makes Hell so full of horror, is, That it

below all hope. The Veſſels of Grace ſhall ſwim in the Ocean of Glory. Here all the Earth is not enough for one man, but there one Heaven is enough for all men. A Believer ſhould ſee with an eye that is purified, what he ſhall ſhortly ſee with an eye that is glorified. We may talk of the greatneſs of our Crowns, but we ſhall never know the weight of them, till they are ſet on our heads. That's the ſecond.

III. Set the Watch of your Lives by the Sun of Righteouſneſs, *Mal.*4.2.

Live in print, and keep the Copy of your Lives free from blots and blurs, that the characters thereof may be read by all. And bring up the bottom of your Lives to the top of your Lights. Then onely doth the Watch of our Lives move with uprightneſs, when it is ſet by the Beams of the Sun of Righteouſneſs. *The Grace of God that bringeth Salvation hath appeared unto all men, teaching us to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly, in this preſent world*, Tit. 2.11,12. They who will not ſubmit to Graces teaching, ſhall never enjoy Graces ſalvation.

O live ſo, that the Word which hath brought Salvation to your Souls, may bring your Souls unto Salvation; that you may be ſuch Jewels of Grace as ſhall be lock'd up in the Cabinet of Glory. The Father of Light takes no pleaſure in the Children of darkneſs. *Let your Light ſo ſhine before men*, Mat.5.

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We must first shine in Grace, before we can shine in Glory. They who look for a *Heaven* made ready, should live as if they were in Heaven already.

There are four things that make up a New Creature, 1. Light, 2. Life, 3. Holiness, and 4. Good Works. The Children of Light must put on the Armour of Light.

I cannot but sadly reflect on the unconstancy of rotten Professors: An applauded *Christ* shall have many *Hosanna's*, but a condemned *Christ* shall have many crucifiers. But a true Believer can as well go with Christ to the Tree where he is to be crucified, as he can go with *Christ* to the Throne where he is to be glorified. O how unanswerable are the Lives of some Professors, to the Lights of professors? They know much, but do little; they know the good they are to do, but do not the good they know; they speak of things above, but they love and follow after things below. A man is not what he says, but he is what he does. To say what we do, and not to do what we say, is but to undo our selves by doing. Take heed Sirs, that you do not talk your selves to *Hell* with *Heavenly words*: What is the great prejudice that the World hath against Professors, but this, that they who profess against Pride more than others, are themselves as proud as others; they profess against Covetousness more than others,

but

but are themselves as covetous as others; they often meet together to be better, but they are never the better for their often meeting together; do but take away their Profession, and you take away their Religion. They have nothing of the shape, but the skin. They are better in their out sides than they are in their insides.

O if Godliness be evil, why do you so much profess it? and if Godliness be good, why do you so little practise it? Either take Christ into your Lives, or cast Christ out of your Lips. Either obey his Command more, or else call him Lord no more. Either get Oyl in your Lamps, or cast away your Lamps. To be a Professor of Piety, and a Practiser of Iniquity, is an abomination unto the Lord. Some would not seem evil, and yet would be so; others would seem good, and yet would not be so. Either be what thou seemest, or else seem what thou art. *There are many that blush to confess their Sins, that did never blush to commit their Sins. There is nothing done in vain, but that that is vainly done.*

O Christians, bring your lights to the Light; what darkness can obscure them who have a Sun above them? Believers, when their candles are put out, can fetch Light from the Sun of Righteousness. The nearer you are to such a Sun, the clearer will be your Light.

O Chri-

O Christians, you are never the better for your Light, if you are not made the better by your Light. He that sins against his Light, will at last sin away his Light. If thy Light do not put sin and the World under thy feet, it will never put a Crown of Glory upon thy head. That's the third.

IV. Be willing to want what God is not willing to give.

As God hath never the less for the Mercies he giveth, so he hath never the more for the Duty he taketh. Man is such a Debtor to God, that he can never pay his Due to God; we are so far from paying of the utmost farthing, that at the utmost we have not a farthing to pay: There is no man but hath received more Good than he deserveth, and done more evil than he hath suffered; therefore he should be contented though he enjoy but little *good*; and not discontented, though he suffer much evil; let us therefore be contented, 1 *Tim.* 6. 8.

A Christian is to submit to the will of God disposing, as well as to the will of God commanding; that man obtains his will of God, who submits his will to God. A gracious heart should never be out of heart, because he hath said, I will neuer leaue thee, nor *forsake thee*, Heb. 13. 5. He that hath said it, will not unsay it, therefore take up your contentment in God's appointment. We are not to be troubled for

we have no more from God; but we are troubled at this, that we do no more for God.

A Christian, though he hath a will of his own, yet it becometh not a Christian to own his will: Contentment without the World, is better than the World without Contentment. Christian, get a holy heart, and thy estate in Heaven shall be transcendent, yea thy estate upon Earth shall be sufficient: Christian, is not God willing to give thee Riches? O then be thou willing to want Riches. Is not God willing to give thee Health? O then be thou willing to want Health. Is God not willing to give thee Children? O then be thou willing to want Children. Is not God willing to give thee thy desire in this thing, or that thing? O be thou willing to want that thing. We many times stand in our own light. Never were any Saints their own Carvers, but before they had done they cut their own fingers. *Lot* you know was put to his choice, and he chose *Sodom*, but you know how it fell out, it was not long befor *Sodom* was burnt. So *Rachel* said, *Give me Children, or else I die*, and she had a Child, and it cost her her life. *Abraham* desired the life of *Ismael*, yet he had but little comfort of him all his dayes; therefore dear Christian, submit thy will to Gods will; that soul shall have his will [illegible], that desires nothing but what God will.

Do but you take care of that which belongs to God, and God will take care of all that which belongs to you.

It is nothing but reason that God should fall out with them in the course of his Providence, that fall off from him in the course of their Obedience. Wicked men make the World their Treasure, and God makes the World their Torment: when they want Estates they are troubled for them, and when they have Estates they are troubled with them. Murmuring persons think every thing too much that is done by them, and every thing too little that is done for them. *God is as far from pleasing them with his Mercy, as they are from pleasing God with their Duty; It is unthankfulness that is the cause of the Earths unfruitfulness. Did a man believe that the Lord would not fail his Body, how carefully would he look after his Soul! It is only the Christian man that is the contented man, he doth not quarrel with God for Mercies denyed, but blesseth God for Mercies bestowed. The higher a Christian is raised above the things of the Earth, the more he is ravished with the joyes of Heaven.* That's the fourth.

V. Crucifie your sins, that have crucified your Saviour.

They that are Christs, said *Paul*, have crucified the flesh with the lusts thereof. Did the Rocks rend when Christ died for our sins,

shall not our hearts rend that have lived in our sins?

O the nails that pierced his hands should now pierce our hearts! They should wound themselves with their sorrows, who have wounded him with their sins; that they have grieved his Spirit, it should grieve their spirit.

O that ever I should be so bad a child to him that hath been so good a Father to me. Our sins have been our greatest Traitors, and our Saviour hath been our choicest Helper.

O put sin to death that was the cause of Christ's death. If one should kill our Father, would we hug him and embrace him as our friend; let him eat at our table, and not rather hate and detest the very sight of him? If a *Snake* should sting thy dearly beloved Spouse to death, wouldst thou preserve it alive, warm it at thy fire, hug it in thy bosom, and not rather stab it with a thousand wounds? And were not our sins the cause and instruments of Christ's Death? Were not they the Whips that scourged him, the Nails, the Cords, the Spears, the Thorns that wounded him, and fetched the Heart-blood from him, and can we love our sins that killed our Saviour? Can a Spouse love her Husband, and her heart embrace an Adulterer?

We complain of the sins of *Judas*, and of the Jews, and seem to hate them, and spit at the men-

tion of them; and can we love our Judas sin, that set them all on work, and put Christ to death?

And yet how many are there that had rather have sinful self satisfied; then to have sinful self crucified? O sin is that Mark which all the Arrowes of Vengeance are shot at: Were it not for sin, death had never had a beginning; and were it not for death, sin would never have an ending. Man begun to be sorrowful, when he begun to be sinful. The wind of our Lusts blowed out the candle of our Lives. If man had had nothing to do with sin, death had had nothing to do with man. O did sin bring sorrow into the world! O then let sorrow carry sin out of the World. Of all evils sin is the greatest evil, *Rom.*6.23. *The Wages of sin is death.* Or is worse than punishment, banishment, and imprisonment; sin killeth both body and soul, it throws the body into the cold Earth a rotting, and the Soul into the hot Hell a burning. O for the Lords sake think of this, and weep for this betime: Let the cry of your prayers out-cry the cry of your sins.

Nothing can quench the fire that sin hath kindled, but the water which repentance hath caused: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from our sins*, 1 Joh. 1.

A Saint is not free from sin, that is his burthen;

then; a Saint is not free to ſin, that is his joying; ſin is in his ſoul, that is his lamentation; his ſoul is not in ſin, that is his conſolation. *If you will not ſin in your grief, then grieve for your ſins.* That's the fifth.

VI. Bleſs God moſt, who are the moſt bleſſed by God.

God is good to all, but to *Iſrael* he is truly good; *Even to ſuch as are of a clean heart*, *Pſal.* 73. 1. They can never ſpeak good enough of God, who have taſted the goodneſs of God; It is but reaſon that they ſhould bleſs moſt, who are the moſt bleſt. They who hold the largeſt Farms, muſt pay the greateſt Rent. Differing mercies call for differing duties. *It is very meet that he ſhould be magnified by us, that makes us meet to be glorified with him.* O Chriſtians, if he hath *called you* out of your *marvellous darkneſs, into marvellous light*, you ought to ſhew forth his marvellous praiſe, 1 *Pet.* 2. 9 But you are *a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People, that you ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.* Men ſhould not glory in what they have received, but they ſhould give glory for what they have received. Let Gods Glory be the golden Butt at which all the Arrows of duty are ſhot. *Grace* in our hearts is like ſtars in the Heaven, that ſhine not by their own ſplendor, but by

borrowed beames from the Sun of Righteousnes, *Giving thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in light*, Col. 1. 12.

As the best of means should make us fruitful, so the best of Mercies should make us thankful. *Shall a Saint find God a Master that is bountiful, and shall not God find a Saint a Servant that is dutiful? If he gives us any enjoyment, it is but for his own entertainment. He shall never want Mercy that doth not play the wanton with Mercy. To bless God for Mercies, is the way to encrease them. To bless God for miserie, is the way to remove them.* No good lives so long as that which is thankfully improved. No evil dies so soon as that which patiently is endured, O Christians, give all your glory unto him, who hath given all his glory unto you, and do as those glorified ones do in Glory; *The four and twenty Elders fell down before him that sat on the Throne, and worshipped him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive all Glory, and Honour, and Power; for thou hast created all things, and for thy Pleasure they are and were created*, Rev. 4. 10, 11. All you have is derived from God, let all you have be returned to God.

The more God's hand is enlarged in the blessing of us, the more our hearts should be enlarged

ged in the blessing of God. O Believers, he hath frowned upon others, but he hath smiled upon you. He hath past by others doors, and knocked at your doors. He hath made you light, when others are dark. He hath made you living, when others are dead. He hath made you Heirs of Glory, when others are children of wrath. He hath made you Sons, when others are Slaves. He hath made you higher than Angels, when others are no better than Devils. This hath he done, and more, for you who are Believers. Now have you not great cause to bless God? Whilst man is blessing *God* for his Mercies, God is a blessing of man with his Mercies. Can you find me out that good which is not given to you, or that evil that is not forgiven in you? God he deserves more from every Christian, then he demands from any Christian. Where this Sun of Mercy shines hottest, there the fruits of Grace should grow fastest. That's the sixth.

VII. Fear not the fear of men.

VVicked men must not be feared, though they be never so mighty; nor followed, though never so many. *Fear not them that can kill the body*, said our blessed Saviour, *and can do no more*, Mat. 10. 28. If a Righteous Cause bring us into suffering, a Righteous God will bring us out of suffering. If we suffer for well-doing, we do well in suffering. Shall we cease to be Pro-

sessions, because others will not cease to be Persecutors? *If ye suffer for well-doing,* saith the Scriptures, *ye are happy.* What, are we Members of Christ, and yet afraid to be Martyrs for Christ? What, are the Children of God afraid of the children of the Devil? Are the Children of Light afraid of the children of Darkness? The Children of Heaven afraid of the children of Wrath? What though you be weak? your King is strong. What though you be Lambs among wolves? your Captain is the Lyon of the Tribe of *Judah.* What though you have no power? *Christ hath all Power given him, both in Heaven and in Earth,* Mat. 28. 18.

The fear of Persecution, is more than Persecution. *He that loseth a base life for Christ, shall find a better life in Christ. Persecution, though it brings death in one hand, it brings life in the other; though it kills the body, it crowns the soul; it sends the body to dust, and the spirit to rest: the worst they can do against you, is the best they can do for you: the worst they can do is but to send you out of the Earth; and the best they can do for you, is but to send you up to Heaven.* They take a life from you which you cannot keep, and bestow a life upon you which you cannot lose. If they be blessed who die in the Lord, O how blessed are they that die for the Lord! Do wicked men glory in

...which is their ſhame, and ſhall we be ...hamed of that which is our glory? It is an honour to be diſhonoured for Chriſt; What is a ſhort happineſs, attended with an everlaſting miſery, to a ſhort miſery attended with an everlaſting happineſs?

O how clear will the Son of Righteouſneſs ſhine, when thoſe dark Clouds are blown over!

What if they threaten you with preſent death, doth not God alſo threaten you with everlaſting death, if you be not ruled by him? Whoſe threatning ſhould you fear? Is man more terrible than God? Is death more dreadful than Hell? God hath ſaid, *Fear not man; who art thou that ſhouldſt be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſs?* Iſa. 51. 12. Do you ſee Chriſtians? God would not have you to be afraid of man; he that is afraid of man is afraid of graſs: *Fear thou not, for I am with thee; be not diſmayed, for I am thy God; I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteouſneſs*, Iſa. 41. Let but Profeſſors do their beſt, and then let the world do their worſt. That's the ſeventh.

VIII. Cleave the cloſeſt to that Truth which is the choiceſt.

Firſt, Be for hearing and doing both, but for doing more; he that doth moſt ſhall receive moſt.

much. Christians, the more glory you bring to God, the more glory you shall have from God. O how abundant should they be in *the Work of the Lord, that know their Labour is not in vain in the Lord*, 1 Cor. 15. 58.

Secondly, Be for Knowledge and Practice both, but for practice more. Alas, what is it to be a Christian no farther than a few good words will go! I tell you, sirs, good words without good works will never turn to a good account. Holy sayings without holy doings, will never admit your Souls to a holy place.

Thirdly, Be for Gifts and Graces both, but for Grace more. A heart sanctified, is better than a tongue silvered. Grace brings Christ and the Soul together, and unites them together: without Grace, there may be a knowledge that is seeming, but without Grace there can be no knowledge that is saving.

Fourthly, Be for Credit and Conscience both, but for Conscience more. Where there is a pure Conscience, there will be a pure Conversation. As no flattery can heal a bad Conscience, so no cruelty can hurt a good Conscience.

Fifthly, Be good in good times, and bad too, but more in good. To be good at all times, is a Christians Duty; but to be good in bad times, is a Christians Glory. You cannot tread in the Steps of a Saviour, but you will drink of the Cup of a Saviour: *Any man*, says the Apo-

stle

that will live godly in Christ Jesus, must suffer persecution.

Sixthly, *Be* for *Body* and Soul both, but for Soul more. O how careful are men for their Bodies, but how careless for their Souls! They are true to that part which is without, but false to that part within. So they may have but something of the World in their hands, they care not though they have nothing of Heaven in their hearts.

O Christians, Our work below is then best done, when our work above is the first done. The greatest happiness of the Creature, is not to have the Creature for its happiness.

Seventhly, *Be* for Peace and Truth both, but for Truth more. O Christians, love the Truth in truth, love the Truth of God in truth. Justifie the Truth, and the Truth will justifie you. Till you can love the naked Truth, you will never live to go naked for the Truth. Remember that, I pray.

Eighthly, Be for Life and Christ both, but for Christ more. Christ is sweeter than Wine, better than Life; He that came from above, is above all. He that hath the *Key* of Heaven, can only open the Door of Heaven.

Ninthly, *Be* for Works and Faith too, but for Faith more. Faith is a grace that is the most needful, and a grace that is the most fruitful. A Faith that worketh not, is a Faith that saveth not.

not. Nothing will get up to Heaven, Christians, but that which came down from Heaven.

Tenthly, Be for publick Duties and private too, but for private more. Be much in private Duties. If you fall short in any, fall short in publick Duties, and be most in private. You that have filled the Book with your sins, should fill the Bottle of God with your tears.

Eleventhly, Be for Form and Power both, but for Power more. I say, be for Power more, Christians.

Alas, what is the Form without the Power! they give God the cap and knee, and give up themselves to all manner of abominable wickedness.

O Christians, I say, be for Power, be sure to look to that, that you be for the power of Godliness more than the form of Godliness.

Twelfthly, Seek to please men and God both, but God rather. To be in favour with them who are out of favour with God, to be well-spoken of by them who are evil-spoken of by God, is rather a reproach than an honour.

If there be not fellowship between Christ and you in holiness, there will be no society between Christ and you in happiness. This is the Eighth.

IX. Acquaint your selves with your selves.

The Trial of our selves is the ready road to the Knowledge of our selves. No man begins

to

to be *good*, till he ſees himſelf *bad*. Till you ſee how foul your faces are, you will never pay tribute to *Chriſt* for waſhing of them. He can never truly reliſh the ſweetneſs of Gods Mercy, who never taſted the bitterneſs of his own miſery. The bottom of our diſeaſe lieth in not ſearching our diſeaſe to the bottom.

He that truſteth his own heart is a fool, and yet ſuch fools are we. The converſation may be civiliz'd, when the affections are not ſanctifi'd. A man may be acquainted with the grace of Truth, who never knew the truth of Grace. Therefore *examine your ſelves, and prove your ſelves*, 2*Cor.* 13. 5. *whether you be in the faith or no*, or whether the fai h be in you or no. See whether your hearts be the *Cabinet* of ſuch a Jewel. For want of this, many are like Travellers, skill'd in other *Countries*, but ignorant of their own. Many have their Evidences of grace to ſeek, when they ſhould have them to ſhew.

O Beloved, I beſeech you with beſeechings, be more in ſearching of your own hearts. *'Tis* of greater concernment to know the ſtate of our hearts, than to know the ſtate and condition of all our eſtates. A man may profeſs like a Saint, pray like a Saint, ſpeak like a Saint, look like a Saint. You cannot alwayes tell what a clock 'tis in a Mans Breſt, by the Dial of his *Countenance*. *The* humbleſt Look is ſometimes likened to the proudeſt Heart.

Believers

Believers, for the Lords sake consider well these three things:

1. What you were in the state of Nature.
2. What you are in the state of Grace.
3. What you shall be in the state of Glory.

O methinks you should think of this, What you were, what you are, and what you shall be. Conversion beginneth in Consideration.

Grace, as it makes our Comforts the sweeter, so it makes our Crown the greater.

Beloved, For Gods sake, for your Souls sake, acquaint your selves with your selves. The readiest way to know whether or no you are in Christ, is to know whether or no Christ is in you; for the fruit is more visible than the root. The Tree of Righteousness is known by the Fruits of Righteousness, *Mat.*7.20. *The Tree is known by its Fruits*, said our Lord Jesus Christ. If you will know the heart of your sins, then you must know the sin of your hearts: will you remember that, Christians? For *out of the heart*, said our Lord, *proceedeth evil Thoughts, Murder, Adultery, Fornication, and Blasphemy*, Mat.15.19. Many have passed the Rocks of gross sins, that have been cast away upon the Sands of Self-Righteousness. If you be found in your own Righteousness, you will be lost by your Unrighteousness. He that hath no better Righteousness than what is of his own providing, shall meet with no higher Happiness than

what

what is of his own deserving. That's the ninth.

X. Do good in the World with the Goods of the World.

'Tis better to spend our time in doing good, than in getting goods: for the *goods* we get we must leave, but the *good* we do, will never leave us, *Rev.* 14. 13. *They shall rest from their labours, and their works follow them.* The ambitious man shall leave all his greatness behind him, when the Religious man shall carry all his goodness with him. *Dives* his Charity was very cold, and he found the flames of Hell very hot. *There is not a drop of water for such* Dives's *in Hell, that have not a crumb of bread for such* Lazarus's *on Earth.* Dives *denied* Lazarus *a crumb of bread, and therefore* Lazarus *must not bring him a drop of water: He that will shew no mercy, shall have no mercy shewn him. Let Charity be your shop to trade in, and Eternity shall be your bed to rest in. Be a Father to all in Charity, and a Servant to all in Humility. Do much good, and make but little noise: Every Grace that is here exercised, shall there be glorified.* The more good ye do for God, the more good you shall receive from God. As the poor cannot live without your mercy on Earth, so without Gods mercy you shall not live in Heaven. He that giveth to the poor Saints for Christ's sake, shall be re-

warded

rewarded by Christ for the Saints sake, Mat. 25. 36. to 40. *Naked, and ye cloathed me: I was sick, and ye visited me: I was in Prison, and ye came unto me. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and cloathed thee? Or when saw we thee sick, or in Prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* The more you disburse for Christ on Earth, the greater sums of glory you shall receive from Christ in Heaven.

The Crop that is sown in mercy, shall be reap'd in glory. As we must lay out all in the Cause of God, so we must lay down all at the Call of God. That which is cast into Christ's Treasure by the way, is not cast away. Mercy is so good a Servant that it will never let its Master die a Beggar. Though it make your pockets lighter, yet it will make your Crowns greater.

O that God should give the Rich so much, and O that the Rich should give the Poor so little! Some say that the barrenest ground is neerest to the richest Mines. 'Tis often true in a spiritual sense. How many rich men though their estates be like a fruitful Paradise

[illegible] but [illegible] goodness [illegible] wonderings do not tremble at [illegible] of 25. 41. Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the Righteous into Life Eternal.

O that men should be so much taken with their Riches, who must ere long be taken from their Riches! As you brought none of your Coin into the world with you, so you shall carry none of it out of the world with you: In the world you find it, and in the world you shall leave it; To whom you know not, but sure to be to them you would not.

But [illegible] some Rich MEN know before

...and your Labour else other? Oh what ... are they to themselves, that of all their ... allow themselves not one; your work is ... but your time is short; you have a God ... honour, a Christ to be believed in, and a soul ... save, a Race to run, a Crown to win, a Hell ... escape, and a Heaven to make sure: you ... many strong Corruptions to weaken, and ... many weak Graces to strengthen; you have ... many Temptations to withstand, and many ... flictions to bear; many Mercies to improve, ... and many Duties to perform; Therefore endeavour to improve your time. All the time that God allows us is little enough to perform the task which he allows us; Therefore, dear Christians, redeem the time, *Ephes.* 5. 16. *Redeem the time, because the days are evil.* If much of your time be past, let no more of your time be waste. How much the longer our time hath been, so much the shorter our time shall be. O that every step your souls take might be towards Heaven, and that you would make sure of God to day; because the next day you are not sure of your selves. The Lawyer will not lose his Term, the Water-man will not lose his Tide, the Trafficker will not lose his Exchange-time, the Husbandman will not lose his season, and will you lose your precious season? If you lose your season, you lose your souls. Know there's but one Heaven, and miss of that,

and where will you take up your lodging in Hell? There is no digging up under ground to those that have lost their time above ground. The great hinderance of well-living is the expectation of long-living. *Many think not of living any better, till they think not of living any longer. O how just is it that they should miss Heaven at the last, who never seek for Heaven till the last.* Now is the time for grace to accept of you, and now is the time for you to accept of grace. *To day, to day, to day,* saith God thrice in one chapter, Heb. 3. *To day,* verse 7. *to day,* verse 13. *to day,* verse 15. But sinners lay, *To morrow, to morrow, to morrow:* Alas Sirs, one *to day* is better than two *to morrows*; this day is thy living day, to morrow may be thy dying day. And therefore for the Lord's sake put it not off. Now if ever, now for ever, now or never, up and be doing, lest you be for ever undone. That's the Eleventh.

All. Learn Humility from Christ's Humility. *Learn of me, for I am meek and lowly in heart, and you shall find rest to your souls,* Mat. 11. 29. Humility makes a man like an Angel, and for want of it Angels were made Devils. Proud sinners be fit Companions for none but Devils. The most lowly Professor is the most lovely Professor. A Believer is like

Of all Garments Humility doth become Christians, and most adorns their Profession. God will not endure that any man should think well of himself, but himself. A Christian should look with one eye upon Grace to keep him thankful, and with the other eye upon Vice to keep him mournful; when you begin to be proud of your glittering Feathers, look down upon your black feet. *Revel.* 4. 10. The four and twenty Elders fell down before the Throne, and cast down their Crowns before him that sat upon the Throne. The only way of keeping our Crowns on our heads, is the casting them at his feet.

Alas, what, are you proud of your Riches, of your Honours, of your Relations, or Beauties, or Strength or Life? Alas, alas, these are poor low things to glory in. When men glory in their Pride, God stains the Pride of their glory. *Go to the graves of them that are gone before you. And there see, are not their bones scattered, their eyes wasted, the flesh consumed, their mouth corrupted? Where now be those ruddy lips, lovely cheeks, sweet songues, sparkling eyes, comely nose, are they not all gone as a dream? And where will you be ere long? and will ye be proud of these things? An humble heart knoweth no Fountain but Gods Grace, and no upright man knoweth no end but Gods Glory.* That is the twelfth.

XIII. To

words they profess not, but in works they deny him: many set a Crown of glory on the head of Christ, by a good profession, who put a Crown of Thorns on the head of Christ by an evil conversation. They say the Lord, but serve their own gods, 2 Kings. 17.33. Alas beloved what good will your Profession do you, if you do not make good your Profession? 'Tis better never to have been, than not to be sold: Either take Oyl into your Lamps, or throw away your Lamps. The most Christian shall be but almost saved. Therefore my Brethren, let me beseech you, be altogether Christians, be right upright Christians, be sincere Christians, be as godly as the Godly. Holy David tells us, Psal. 15. 2,3,4. who is the upright man, who is the right upright Christian, he that walketh uprightly, and worketh Righteousness, and speaketh the Truth from his heart, he shall dwell in thy Tabernacle, and so he goes on. If you would keep your leaves unspotted from the World, you must keep your leaves unspotted in the world. O be not vain in a vain World. The loose walkings of Christians are the reproaches of Christians. Were Abraham now on Earth, who is in Heaven, how would the Father of the faithful blush to see the Actions of those that go under

God calls for the heart. The heart is the field from which God expects the most glorious crop of Glory. God bears a greater respect to your hearts than he doth to your words. God looks most where my black Lass is, if he have her there, then all is for God. Our affections, our wills, our thoughts, our desires, our strength, our hearts, our eyes, our prayers, our services, our souls; for the heart is the Fort-Royal that commands all the rest. The eye, the ear, the tongue, the head, the foot, the hand commands all these. Now if God have the heart, he hath all. If he have not the heart, he hath none. The heart of Obedience is the Obedience of the heart; for the body is at the command of the soul that rules it. So should the soul be at the command of God that governs it. Let your heart be within Fire, saith one. Appetite is the short giver. Be God in your hearts, the Protectors of Religion, and in the spirits of all men, would be that which is all in all in us. The heart is the Presence Chamber, where the King of Glory takes up his lodging. The which in most men is not thought worthy of us. The body is but the Cabinet that bears the Jewel; already in part the soul is the kernel. The soul is the Temple of God, the Beauty of Man, the Wonder of Angels, and the Envy of Devils.

[illegible] Devil [illegible] [illegible] good creature, it is in our hearts, and he would fain have the key of this Cabinet, that he might rob us of our Jewels. The Devil would fain have the Key of the Heart. As we commit our Estates into the hands of men, so we should commit our hearts into the hands of God: But alas, men have no mind to give what God hath a mind to have: *This People draw near to me with their mouths, and honour me with their lips, but their hearts are far from me*, Matt. 15. 8. Alas, too too often we have no hearts to look when we come to seek God! You may keep your Duties to your selves, if you do not give your Hearts to him. A Duty that is heartless, is a Duty that is fruitless. You can never engage the heart of your service, if you do not give him the heart in your service. The heart should be the first that comes into Duty, and the last that goes out of Duty. Good words without the heart are but flattery, and good works without the heart, are but hypocrisie.

Beloved, for your poor souls sakes, let your words and works go together, your lips and lives go together, your prayers and practice go together.

If your Duties do not eat out the heart of your sin, your sin will eat out the heart of your Duties. A dram of Mace is better than a flood of words.

A little done with the heart is better than a great deal done without it.

Nothing takes the heart of God, but what is done with the hearts of men.

He that regards the heart without anything, regards nothing; anything without the heart, is the fourteenth.

XV. Be diligent in the Means, but make not an Idol of the means.

Give all diligence to make your calling and election sure, 2 Pet. 1. Do not drive your present business to make sure your future blessedness. When Estates and Honour, and Life, and Friends, and Pleasures cannot be made sure, let this be made sure. For you see by daily experience, they cannot be made sure. 1 Tim. 6. 19. *Lay up for your selves a good foundation*: see what the Apostle says, *Lay up for your selves a good Foundation, and mind that you may lay hold of eternal Life.* There is no landing on the shore of Felicity, without sailing in the Ark of Fidelity. Phil. 2. 12. *Work out your salvation with fear and trembling.*

Till you attain to firm Salvation, you will never be free from great Temptations. Luk. 13. 24. *Strive to enter in at the strait Gate.* Who would not strive and wait for Glory with the greatest diligence? Eph.

A

praying, 1 Thes. 5. 17. Pray continually, though you be not continually at Prayer. Our daily Bread calls for daily Prayer.

Every daie begin the daie and end the daie with God.

Let Prayer be your first work, and your last work every daie.

O Christian, lock up thy heart with prayer, and give God the Key.

Are you called by the Name of Christ, and will not you call upon the Name of Christ?

Take awaie spiritual breathing, and you take awaie spiritual living. We maie praie alwaies, and yet not alwaies be at Prayer; Christians can never want a praying time, if they do not want a praying frame. None can praie aright, but those that are New Creatures; but all ought to praie because they are Creatures. A spiritual man may pray carnally, but a carnal man cannot pray spiritually.

Prayer fetch'd an Angel out of Heaven, to fetch Peter out of Prison. They praid heartily, and sped happily. The Gift of Prayer may have praise from Men, but 'tis the Grace of Prayer that hath power with God.

Prayer, never did man rightly make it, but God did quickly grant it.

A Christian hath so little of Christ, but he hath matter for praising; and no Christian hath so much of Christ, but he hath matter of praying.

Deny not God faith in prayer, and God will not deny a faithful prayer.

But then in the second place, as you must be diligent in the means, so make not an idol of the Means.

Take up all Duties in point of performance, and lay them down in point of dependance. What is hearing without Christ, but a Cabinet without a Jewel? or recieving without Christ, but an empty Glass without a Cordial? Duty can never have too much of our diligence, nor too little of our confidence.

A Believer doth not good works to live, but he lives to do good works.

It is a hard thing for us to be nothing in our selves, and to be all in Christ.

To undertake all our Duties, and yet to overlook all our Duties.

The Righteousness of Christ is to be magnified, but the righteousness of a Christian is not to be mentioned; *When you have done all, then say, We are unprofitable servants*, Luke 17. 10. We owe the life of our souls to the Death of our Saviour.

Duties they are not destroyed by Christ, but they must be denied for Christ. We have as much need of the Spirit to pray by, as Graces, as we have need of the Spirit to bring forth our Graces.

The Clock of our hearts will stand still,

of the wheele. *Reject in Christ Jesus, and have no confidence in the flesh.* Good works are so exigent, as no man can be saved by them, and yet they are so excellent, as no man can be saved without them. Duties, if Christ be not in them, a Christian grows not under them. *We must live in Obedience, but we must not live on Obedience. Many live more upon their Confessions than they do upon Christ; more upon the prayers they make to God, than upon God unto whom they make their Prayers.*

Duties they are but dry Pipes in themselves, though never so currantly run out, till Christ fills them.

XVI. Take nothing upon Trust, but all upon Tryal.

Though all Goldglisters, yet all that glisters is not Gold: all is not Truth that goes for Truth. 1 *Joh.* 4. 1. *Try the spirits, believe not every spirit.* Mark Sirs, you must not believe every spirit, *but try the spirits whether they be of God or no:* 1 *Thes.* 5. 21. *Prove all things, hold fast that which is good. Prove all things*; that is, try all things by the Scripture.

Many hold fast before they try, but we must try before we hold fast.

All there are many in the World that are like Infants, who swallow down all that the Nurse puts into their mouths, whether the poor Babes will or no; it

swallow

a company of Ministers: Their Calling is so holy, their Temptations so many, and their Lives so hard, they speak like Angels of Light, but they act like Angels of Darkness.

O how desirous are men to draw the fairest Gloves upon the foulest hands!

Men are better known by what they do, than by what they say; for they say and do not.

Therefore Beloved, believe not their flattering words, nor fair speeches, whereby they deceive the hearts of the poor ignorant sort of People: *Rom.* 16. 18. Mark the Apostle, *By good words and fair speeches*, says he, *they deceive the hearts of the simple.*

God may reject those as Copper, whom men do adore as Silver: It is ill dressing our selves for another world by the Looking-glass of this world. The Scripture doth not only present us with what God will do for man, but also what man will do for God.

... the reason that there are so many lying Professors in the world, but because they strive after such imperfect Copies?

The generality of persons, they will rather walk in the way that the most go, than in the way that the best go. Great mens Vices are more imitated than Poor mens Graces. How few they who follow after others in Holiness, like to follow after others in Suffering. We would not walk in the way that [illegible]

gone, but in the way that must be gone. *Be followers of me*, said *Paul*, *as I am of Christ*. 1 Cor. xi. 1. Where he follows Christ, we must follow him; but if *Paul* forsake Christ, we must forsake *Paul*.

If we will not have the world to be our leaders, we shall be sure to have them to be our troublers: If they cannot seduce us into an evil way, they will oppose us in a good one: If they cannot scorch us with their fire, they will black us with their smoak; *Speaking evil of you, because you run not to the same excess of riot*; because they will not do evil with them, therefore they will say evil of them.

But Sirs, what ever you do, follow those that follow Christ; O that they should speak so much of *God* to others, and act so little for *God* themselves!

Now *Beloved*, I beseech you take nothing upon Trust, but all upon Tryal.

Try their Wayes, try their Doctrines, try their Sayings, try their Worship by the Word of Truth; and if it be according to Truth, and agreeable to Truth, and bottomed upon Truth, then believe it; if not, reject it, & tread it down as dirt under your feet, let it be who it will that brings it. Nay if an Angel from Heaven come and preach any other Doctrine, or prescribe any other way of Worship than the *written Word* declares to us, let him be accursed;

we ought not to receive it: *Gal.* 1. 8. *If any Angel from Heaven* (saith he) *bring any other Doctrine than what you have received, let him be accursed.* And therefore once more let me beseech you for the Lords sake, take no thing upon trust, but all upon tryal; 'Tis a vain thing to say its day, when there is nothing but darkness in the Skie. That's the sixteenth.

XVII. Take those Reproofs best which you need most.

Be not angry with them who tell you the Truth, nor with the Truth that is told you. *Gal.* 4. 16. *Am I therefore become your enemy, because I tell you the Truth?* He can be no true friend to thee that is a friend to thy sins; and thou canst be no friend to thy self if thou art an enemy to him that tells thee of thy sins. Wilt thou like him the worse that would have thee to be better? *Psal.* 141. 5. *Let the Righteous smite me and it shall be a kindness, and let him reprove me, it shall be an Excellent Oyl.* You see here a good man is not angry with reproofs, but takes it as a kindness; it shall be a kindness, and as an excellent Oyl.

But the Serpent the more he is stirred, the more he gathers up his poison to spit at you.

If *Amos* declares the Words of the Lord, the Land is not able to bear his word; *Amos* 7. 10.

If *John* the Baptist endeavour to take away the

life of *Herod's* sins. *Herod* will take away the life of *John* the Baptist; *Mat.* 24. 9, 10. *John* was beheaded.

If the Prophet go about to Imprison the Kings sins, he himself shall be Imprisoned; 2 *Chron.* 16. 9, 10. *The King was wroth with the Prophet, and he put him into Prison.*

Jerusalem will stone the Prophets so long, till she hath not one stone left upon another.

O that men should be so cruel to those that intend their cure! Wicked men cannot endure reproof.

You give the Physitian leave to tell you of any disease that is in your *bodies*; you give your Lawyer leave to shew you any Flaw that is in your Estates: You give your Horse-keeper leave to tell you the surfeit of your Horse: And what must we only flatter with you, and dissemble with you, and cry peace, peace, till your souls drop into Hell? O we cannot, we will not, we must not. *Speak all the words that I have commanded thee, be not dismaied at their faces, lest I destroy thee before their faces,* Jer. 1. 17. [Speak to their faces, lest I destroy thee before their faces] That is the sence of the words. *Charge them that be rich in this world, that they be not high-minded,* 1 Tim. 6. 17. Great men as well as *poor* must be admonished: though they be greater than the Ministers in this world, yet they are not greater than he that sent the Ministers into the world.

But my Brethren, there is a great deal of discretion to be used in reproving.

Many check passion with passion, and anger with anger, and this is to lay one Devil, and to raise another: Reproofs should not be with passion but with compassion; Not with jeering, but with grieving: Not with laughing, but with weeping. *I have told you often, and now I tell you weeping*, Phil. 3. 18. The Apostle could not make mention of them with dry eyes. His eyes were wet, because theirs were dry.

'Tis the part of a good man to reprove, though his Reproofs be not taken in *good* part.

'Tis better to lose the smiles of men, than it is to lose the souls of men.

The Magistrates they look to your Peace; the Lawyers they *look* to your Estates; the Physitians *look* to your Bodies; and the Ministers to your Souls.

Ministers must draw the Sword of Reproof against the sins of men, and strike at them. *Have no fellowship with the unfruitful works of darkness, but reprove them rather*, Ephes. 5. 11. We must not suffer wicked men to walk in the Devils works without Reproof; we must reprove you wisely, sincerely, sharply; and when you mend your lives, we shall mend our Language. That's the seventeenth.

XVIII. Labour more for inward purity, than for outward felicity.

John 6.27. *Labour not for the meat that perisheth, but for the meat that endureth to everlasting Life.* That man that is a labouring Bee for earthly prosperity, will be but an Idle Drone for heavenly Felicity.

Gold in your baggs may make you greater, but tis Grace in your hearts that will make you better.

He is a rich man that lives upon his Wealth; but he is a Righteous man that lives upon his Faith.

A Heavenly conversation is better than an Earthly possession.

It is a great Mercy to have a Portion in the world, but to have the world for a Portion is a great Misery.

Our affections were made for the things that are above us, and not for the things that are without us. *Col.* 3. 1, 2. *If you be risen with Christ*, pray mark, what then? *seek the Things which are above, where Christ sitteth at the Right hand of God; set your affections on Things above, and not on things of the Earth.*

The things of this life have not the promise of Godliness, but Godliness hath the promise of the things of this life.

Inward Piety is the best friend to outward Felicity, though outward Felicity be many times the worst enemy to inward Piety.

The ways of iniquity are the ways of beggary.

Do you make Heaven your Throne to serve it, and God will make the Earth your foot-stool to serve you. Inward purity is the ready road to outward plenty. 1 *Tim.* 4 8. *Godliness hath the promise of the life that now is, and of that which is to come.*

O what an excellent Jewel is Godliness! and who would not part with all for Godliness? Who would not account all other things but dung and dirt, to gain Godliness: But alas, some men are so in love with their Gold and their *Biggs*, that they will ride post to *Hell*, if they be paid well for their pains. They look upon *Gain* as the *highest Godliness*, and not upon *Godliness* as the *highest Gain*. They mind the World that is come, so much, as if it would never have an ending; and the World to come, so little, as if it would never have a beginning.

Any good will serve the turn of those who know not the chief good.

The things of the world are all the happiness of the men of the world, *Job* 21. 15. *What is the Almighty that we should serve him, or what profit shall we have, if we pray unto him?* Oh what wretched Worldlings were here! O, what pains do men take to cover their flesh from nakedness, when their spirits are not cloathed with the Robes of Righteousness!

They are diligent about what is Temporal, but negligent about what is Spiritual.

They feed their bodies, but starve their souls: They *lay* up treasures on Earth, but none in Heaven.

O why do *you* spend *your money*; I say, *why*, O Beloved, *do you spend your money for that which is not bread? and why do you labour for that which satisfies not?* Read the Text, *Isa* 55.2.

Riches have made many *good* men worse, but never made anie *bad* man better.

Usually the poorest on Earth are the richest in Heaven. If Riches could free men from Hell, O then how few rich men would then be damned!

He that knocks at the creatures door, will find but an empty house kept there.

O Beloved, what is Darkness to Light, what is Gold to Grace, what is Earth to *Heaven*, that you thus neglect the Great things, the Weightie things, the Onlie things, and busie your selves about toies and trifles, when you have a Crown to look after, a *Heaven* to look after, a Kingdom to look after?

I beseech you Beloved, Labour more for inward *Holiness* then for outward *Happiness*; more for the Seed of Grace, then for the bagg of Gold? More for inward *Piety* than for outward *Plenty*; more for an *Heavenly* Conversation, than for an Earthly *Possession*.

The

the Earth is for a Saints passage, but Heaven is for a Saints portion.

O Believer, while thou livest, thou wilt find Godliness gainful; and when thou diest, thou wilt find Godliness needful.

That's the Eighteenth.

XIX. Live in Love, and love in Truth. Joh. 3. 18. *My little Children, let us not love in word, neither in tongue, but indeed and in truth.* That Love is love indeed, that is in deed and in truth. Let your love, Christians, be sincere, and not selfish, *Gal.* 5. 14. *Love thy neighbour as thy self.*

How dost thou love thy self! how dearly dost thou love thy self! So you must love your Neighbour, *Love thy Neighbour as thy self.*

He that is not wanting in this Duty, is wanting in no Duty.

'Tis called an Old commandment and a New commandment, 1 *Joh.* 2. 7, 8. *Love* is there called an Old Commandment and a New. 'Tis as old as the Law of *Moses*, and yet as new as the Gospel of Jesus Christ.

A carnal man may love his friend, but 'tis a Christian man that loves his Enemy.

He that loved us when we were Enemies, commands us to love our Enemies, *Mat.* 5. 44. *Love your Enemies*, said our Lord, *bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute*

sayntes you. A Christian should wish well to them, who wish ill to him.

O believers, let me beseech you, to live in love, and to love in truth; ye are all as Fellow-Labourers, Fellow-Members, *Fellow-Citizens*, *Fellow-Travellours*, Fellow-Sufferers, Fellow-*Heirs*, Fellow-Servants, and will not you love one another? Remember Christians, he that would not be his brothers Keeper, would be his brothers Butcher, *Gen.* 4. 8.

We have all the same Father, God; the same *Head*, Christ; the same Guide, the Spirit; the same Attendance, the Angels; the same *Grace*, *Faith*; the same Title, Son; the same Cloathing, Christs Righteousnes; the same Glory, *Heaven*; and shall not we be dear to one another, who are thus near to one another?

He that loveth himself, will not hate his brother; for whilst thou art out of *Charity* with thy brother, God is out of Charity with thee; and thou loseſt more for want of God's Love, than thy Brother loses for want of thy love: *Heb.* 13. 1. *Let Brotherly love continue.* Doſt thou love the Person of *Christ*, and hate the Picture of Christ? O sirs, remember, the God of Love hath commanded us to love one another. Beloved, tis a sad thing, and truly so sad, as that it may make our very hearts to bleed within us, to think of the Lamb's little party, *Rev.* 14. 1, 2. who are in strength the weak-

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est, in riches the poorest, in number the fewest, and shall they be in Love the coldest, in Judgment the most divided? Is not this sad now, that the little ones of Jesus Christ, that the Lambs of Jesus Christ should love one another no better?

O Christians, either lay your malice aside, or else God will lay you aside, as he hath done too too many of us in this day, to our great sorrow.

While you are with God, *God* is with you, 2 *Chron.* 15. 2. While you are with God, he is with you, and if you seek him, he will be found of you: but if you forsake him, he will forsake you. Never was man forsaken of God, till God was forsaken of man; he sticks close to us, while we stick close to him; but if we forsake him, he will forsake us.

He that will be angry and sin not, must not be angry but with sin.

Therefore dear Christians, let me beseech you to love one another; O that I could but speake out how much I desire the love of one another.

O it will be a happy day when all the People of God are knit together in Love, and Union, and Affection.

O Sirs, if God had desired some great thing of us, it might have been some excuse; but alas, it is no more but to love our Brethren, and shall we deny this?

But

But you may say, How should Believers love one another? I answer,

1. You should highly esteem of one another, as Pearls in comparison of other men: So doth God; God calls his People his Jewels, his Treasures, his Crown, his Glory, his Portion; when he calls wicked men Dogs, Vipers, Swine, Briars and Thorns. You should be very high in one anothers affections.

2. You should delight in one anothers company; God delights in the Society of Saints; so should you.

3. You should be ready to help one another, and to do good and communicate one to another. Remember those words of Christ, *'Tis a more blessed thing to give than to receive.*

5. Sympathize one with another; fellow-Members should be fellow-feelers: So did *Moses* and *Jeremiah*, and old *Eli*, whose heart was broken before his neck was broken.

Dear Christians, let me beseech and beg of you to love one another. He calls of us to love, who is Love it self.

That's the Nineteenth.

XX. Set out for God at our beginning, and hold out with God until our ending.

As none are too old for Eternity, so none are too young for Mortality.

Remember thy Creator in the daies of thy Youth, Eccl. 12. 1.

We are all born to serve God, and better we had never been born, than not to serve him.

Man is beholding to God for what he hath, but God is not beholding to man for what he doth. 'Tis a greater glory to us that we serve God, than it is to God, that we serve him.

'Tis not he that is made happy by us, but 'tis we that are made happy by him.

He needs not such Servants as we are upon Earth, but we need such a Master as he is in Heaven.

He will be everlastingly blessed without us, but we shall be everlastingly cursed without him: *Of him, and through him, and to him are all things, to whom be glory for ever, Amen.* Rom. 11. 36. It is sad, my Beloved, that we should live so long in the world, and do so little good, or that we should live so little in the world, and do so much evil.

You must not look to dance with the Devil all day, and sup with Christ at night, or to go from *Delilah*'s Lap, to *Abraham*'s Bosom.

If Salvation were easily come by, it would be slightly set by.

There is no obtaining of what is promised, but by fulfilling of what is commanded.

The neglecting of the Race of Holiness, will be the obstructing of the Prize of Happiness. *Follow Peace with all men, and Holiness, without which no man shall see God,* Heb. 12. 14.

Beloved, there are many young people in the world, who are very wicked; they walk in darkneſs, and do the works of darkneſs; they are young in years, but old in ſin; they are very vain in a vain world; they ſin with delight, and make ſin their delight. I beſeech you to look in *Eccleſ.* 11.9. *Rejoyce, O young man in thy youth, and let thy heart chear thee, and walk in the waies of thine own heart.* O this is brave indeed, if it would alway laſt; but after the flaſh of Lightning, comes the clap of Thunder; mark what follows, *But know for all theſe things God will bring thee to Judgment.* Do you ſee here firſt? O were it not for this *But*, how brave were it for wicked men! *But know for all theſe things God will bring thee to Judgement*: for all thy wantonneſs, pride, prophaneneſs and prodigality, thou ſhalt be brought to Judgment. After all your preſent receiving, you muſt come to your future reckoning. O therefore do nothing in this world, that cannot be anſwered in another. Let me beſeech you who are young, to remember now your Creator in the days of your youth; To ſerve God, love him, honour and obey him in your youthful days. The flower of Life is of Chriſts ſetting, and ſhall it be of the Devils plucking? Will you hang the moſt ſparkling Jewel of your younger years in the Devils Ear? O it's hard caſting off the Devils yoke when we have worn them long upon our necks.

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O young People, if you be sick of the *will not*, old age will die of the *cannot*. If Gods *To day* be too soon for thy repentance, thy *To morrow* may be too late for his acceptance. You can never come too soon to God, nor stay too long with God. He shall be happy in the end, who is holy to the end. *Be* thou faithful to the death, and I will give thee a Crown of Life, *Rev.* 2.12. O hold on, and hold out to the end. He that draws back from Profession, shall be kept back from Salvation. He that departs in the Faith shall be saved; but he that departs from the Faith shall be damned. *If any man draw back, my Soul shall have no pleasure in him*, Heb. 10. 38. *Be stedfast unmoveable, always abounding in the work of the Lord, seeing you know that your labour is not in vain in the Lord*, 1 Cor. 15. *ult.* So I say to you all, young and old, be stedfast unmoveable, always abounding in the work of the Lord. If he give that Grace that is not due to us, shall we deny that Glory that is due to him? If he makes our Natures gracious, we should make his Name glorious. O be still with God. So was *David*, Psal. 139. 18. *When I awake, I am still with thee. David* was least alone, when he was most alone. There cannot be a better being for us, than for us to be with *God*, That's the last.

FINIS.